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Southeast Asia Program

Cornell University

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Letter from the Director

Dear friends,

I have good news to share with you. SEAP has received Title VI funding as a comprehensive National Resource Center (NRC) for another three years. As you are aware, SEAP has been a comprehensive National Resource Center since 1961. Although we are perhaps the oldest center for Southeast Asian Studies in the United States, many centers have emerged around the country since 1961 to help champion the study of the region. The other welcome news is that two more programs were awarded this distinction: the center at the Ohio University at Athens, and the consortium at the University of California at Berkeley and Los Angeles. I want to extend our warmest congratulations to the two new comprehensive National Resource Centers. In a time when the rationale behind area studies has been questioned, the addition of these two new centers bodes well for the future of Southeast Asian Studies in the United States.

I am also happy to report that our goals to replenish the faculty, provide more resources and support to our students, and strengthen our outreach activities and library acquisitions have been noticed and appreciated by the peer reviewers of our NRC application. Although I am not one to dwell upon self-affirming accolades, I want, nevertheless, to share with you some encouraging comments from our reviewers: "Cornell represents a superb Southeast Asia Program, building on strengths"; "Outstanding proposal from one of the long-established giants in Southeast Asian Studies." Now we can once again focus on the future to look at ways that we can make SEAP even stronger.

Although our reviewers believe that SEAP is in great health, they expressed some concern about the state of language teaching at Cornell. The reviewers fear that the loss of tenured professors in area linguistics will jeopardize the future of Southeast Asian language teaching. This concern is not only for Cornell, but for all universities that are struggling to maintain the teaching of what are known as the "less commonly taught languages" (LCTLs). Aside from the major romance languages, all other languages can be considered LCTLs and are endangered by a lack of long-term and stable funding. While deans and provosts may understand the need to continue teaching, for example, Burmese and Khmer for scholarly reasons, they also face budgetary crunches that force them to look unfavorably at the cost-effectiveness of funding language classes with very low enrollments. The critical issue, in my mind, is to find ways to put our language teaching program on a firm financial foundation.

In the not-too-distant past, Cornell was the leader in promoting a language-teaching model in which linguistics professors supervised the teaching of languages. Classroom teaching was shared among professors, lecturers, and native speakers. The pioneers of Southeast Asian language teaching at Cornell—Professors R. B. Jones, John Echols, John Wolff, Frank Huffman, and Gerard Diffloth—wrote the texts, conducted linguistics research, trained graduate students, and taught in the classroom. Of the pioneers, only John Wolff is still teaching and supervising Indonesian, Tagalog, Cebuano, and Javanese. Thai, Burmese, Vietnamese, and Khmer are now taught by senior

lecturers, lecturers, and teaching associates.

There is a fear that without strong professorial advocacy, the smaller Southeast Asian languages will be no match for the larger East Asian languages in the struggle for departmental resources. Although these are valid concerns, I believe that SEAP has been able to come up with good solutions.

Currently, Professors Abigail Cohn and John Wolff are still training linguists, and I am quite certain that Cornell will continue to train area linguists. Just last semester, we succeeded in negotiating an agreement with the College of Arts and Sciences and the Department of Asian Studies that will allow SEAP to use new income from our endowment to fund language teaching. Although we are not anxious to see John Wolff retire, we have made an agreement with the College of Arts and Sciences and the Department of Asian Studies to replace him with someone whose background is in the languages, linguistics, and cultures of Southeast Asia. The College and the Department have also agreed to allow us to search for two additional language lecturers to teach Indonesian and Tagalog. We will be supporting other languages, such as Khmer, through our NRC grant. What is reassuring about this new arrangement is that SEAP will be in a position to fund all of language teaching from our own resources. We would no longer have to face the vicissitudes of annual allocations from the dean's office. We will also have the distinction of being the only area program at Cornell, and perhaps in the United States, that is able to fund its language program by itself.

As I have mentioned before, we owe a great debt of gratitude to my predecessors who were able to raise funds for SEAP and who wisely invested those funds. Not only have we been able to use our own resources for teaching programs, but we have used the new income to support our graduate students as well. Elsewhere in this *Bulletin* you will find the list of students who have benefited from SEAP's travel and research grants, and those who received summer grants for thesis write-up which were initiated this year.

I want to end this letter by adding our collective congratulations to Professor Benedict Anderson for winning the Fukuoka Prize for academic achievement. Meanwhile, his colleagues in the Department of Government have asked him to chair the search committee for his replacement. Ben's shoes are indeed exceptionally large ones to fill, but we are confident that we will find a young scholar worthy of carrying on the tradition that was started almost fifty years ago by George Kahin and Ben Anderson.

With all best wishes and Sawasdee,



Thak Chaloehtiarana



George McT. Kahin

JANUARY 25, 1918–JANUARY 29, 2000

George McTurnan Kahin, the Aaron L. Binenkorb Professor of International Studies Emeritus, died at Strong Memorial Hospital in Rochester on January 29, 2000, a few days after his 82nd birthday. More than any other scholar, he helped create the new field of Southeast Asian Studies, and built Cornell University's Southeast Asia Program into the preeminent institution of its kind, not merely in the United States, but in the international arena. He was also the most consistent, outspoken, and scholarly critic of American policy in Asia over the whole period of the Cold War.

George was born in Baltimore on January 25, 1918, but grew up in Seattle. He graduated from Harvard University in 1940 with a major in history. When, in the wake of Pearl Harbor, Japanese-Americans on the West Coast were interned in an atmosphere of racist hysteria, many unscrupulous Americans took the opportunity to refuse to repay their debts to these innocent fellow-citizens. Characteristically, George joined the American Friends in the thankless task of collecting these debts for the internees. Then, and later, he did not want to be ashamed of his country, which he hoped would live up to its highest ideals. From 1942 to 1945 he served with the U.S. Army, and was trained to parachute behind enemy lines in the Japanese-occupied Netherlands Indies. He was sent to Europe instead, but his engagement with Asia had begun.

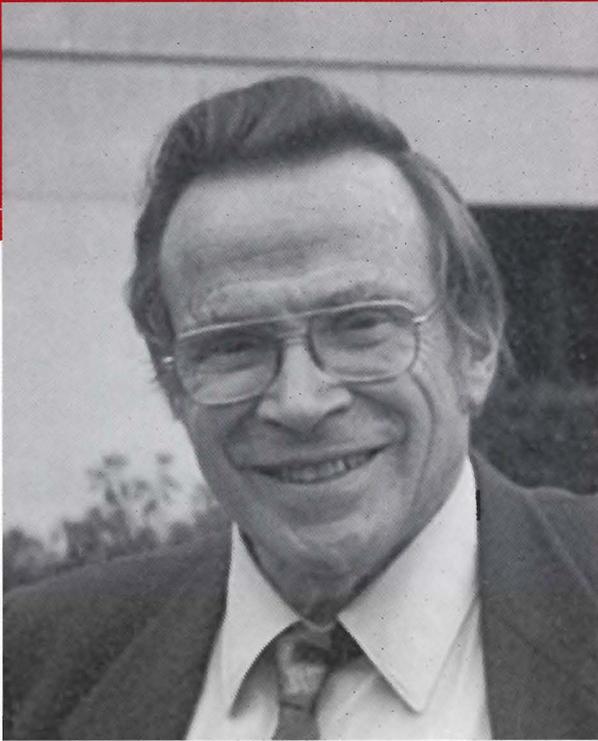
After obtaining an M.A. at Stanford University in 1946, he moved to Johns Hopkins University to prepare himself for doctoral fieldwork on the nationalist revolution in Indonesia against returning Dutch colonial rule. He arrived in mid-1948, and quickly aroused the hostility of the Dutch by his candid sympathy for the Indonesian Independence Movement and his warm relations with the movement's leaders. On his return to the United States he worked hard with key members of Congress to shift Washington's support from its NATO ally, the Netherlands, to postcolonial Indonesia. In 1951 he completed his dissertation, which was immediately published as *Nationalism and Revolution*, and remains a classic half a century later. In 1951 he joined Cornell's Department of

Government, where he taught for thirty-seven years until his retirement in 1988.

George's strong advocacy of Indonesia and of a general change in the U.S.'s policy in a more progressive direction won him powerful enemies in McCarthy's Washington, and for some years he was deprived of his passport. But he found a principled supporter in Cornell President Dean Malott, and enlightened backers at the Ford and Rockefeller Foundations, for building, together with the late Professor Lauriston Sharp, a historically new Southeast Asia Program. Their success was such that students came from all over the world to study in the Program, and many of these went back home eventually to play important roles as scholars, civil servants, administrators, and public intellectuals. The "Cornell model" was soon widely imitated at other universities in the United States and overseas. In 1954, George also founded the Cornell Modern Indonesia Project that he directed for thirty-four years, which published foundational work on contemporary Indonesia by Indonesian as well as non-Indonesian scholars.

George's abiding concern was to make Americans more aware of and more sympathetic to the newly independent peoples of Asia. Accordingly, working with colleagues and his own advanced students, he produced sophisticated textbooks on the governments and politics of the region, which became the standard works for undergraduate and graduate students all over the country.

Long a critic of Cold War policies that openly as well as clandestinely supported right-wing military dictatorships in Asia, Kahin was among the first leading American scholars to oppose the Vietnam War. At the famous national teach-in of May 1965, he, along with Professor Mary Wright of Yale University, and Professor Hans Morgenthau of the University of Chicago, represented the opposition to the war with great effectiveness. In 1967, he published, in collaboration with John W. Lewis, *The United States in Vietnam*, the first scholarly critique of U.S. policy. Almost twenty years later he published the magisterial *Intervention: How America Became Involved in Vietnam*, which was based on thousands of declassified documents as well as countless interviews with participants in the war from every political group. His scholarship was paralleled by his teaching. Generations of Cornellians remember fondly his great course on "The U.S. and Asia." Among them must be Richard Rusk, son of Lyndon Johnson's Secretary of State, Dean Rusk, whom George treated with the greatest courtesy even as he criticized the father's policies. For this course above all George was



John Dennis

eventually honored with a coveted Clark Teaching Award. Yet unlike many scholars with strong political convictions, George never imposed his views on his graduate students, who included 1960s radicals as well as junior government officials from the State Department and the Department of Defense. Provided they worked hard, and maintained strict scholarly standards of research, they were encouraged to write as they wished. During the great Cornell crisis of 1969 he spoke out strongly, together with Professor Walt Lafeber, for academic freedom, especially for those whose pro-war views he detested. He was endlessly supportive of his students, especially of their initiatives. The internationally respected journal *Indonesia*, now in its thirty-fourth year of publication, though initiated by graduate students, would never have got off the ground without George's disinterested support.

Eventually, many honors came George's way. He was elected President of the Association of Asian Studies (1973–74), was made an Honorary Fellow of London's School of Oriental and African Studies, and became a member of the American Academy of Arts and Sciences. But he held these honors with characteristic modesty. There was nothing he disliked more than arrogance, and it was natural that one of his heroes was Senator William Fulbright, author of the compelling book *The Arrogance of Power*.

It was a matter of abiding sadness to him that after 1965 the Indonesia he loved fell into the hands of a brutal military dictatorship that lasted until 1998. For some years he was

blacklisted by this regime and barred from entering the country. Yet the abiding affection Indonesians felt for him as their champion during the struggle for independence forced even this regime to award him a medal for his historic role in building ties between Americans and Indonesians. George was initially reluctant to accept the medal, but in the interests of his students from both countries, and with hopes for the longer term, he eventually changed his mind. George's countless admirers and friends are all happy that he lived long enough to see the dictator fall, and democracy returned to the country where his concern with Asia had begun.

In 1992, four years after his retirement, Cornell University inaugurated the George McT. Kahin Center for Advanced Research on Southeast Asia, at 640 Stewart Avenue, in what was once the mansion of Ithaca's prominent Treman family. George's wry words on the occasion will be fondly remembered by all that attended the event. He noted that according to Parkinson's Law the grander the building, the less serious the work done inside it. He urged all the students to make sure that, in this instance at least, Parkinson be proven wrong. Retirement did not slow George down too much. At the age of 77, in collaboration with Audrey Kahin, his wife of (then) twenty-eight years, he published *Subversion as Foreign Policy*, a trenchant analysis of the CIA's clandestine role in the 1958–1961 rebellion against the central government in Indonesia.

That George lived so long and so productively, in spite of illnesses that would have crippled most of us, must be attributed not only to his own spiritual vigor, but to the devoted care and intellectual companionship of Audrey, a leading historian of Indonesia in her own right. To her above all, as well as to Brian and Sharon, his children from his first marriage, all of us here at Cornell who were among George's countless friends and students express our deepest sympathy. They have lost a husband and a father who was a gentleman in the true sense, but who was also in the wider world a great man. We shall not see his like again.

Benedict Anderson



KAHIN MEMORIAL CELEBRATION

THE CORNELL GAMELAN ENSEMBLE

Ladrang Cina Nagih, Ladrang Randa Ngangsu and Ladrang Balabak

WELCOME

Thak Chaloeontiarana, Director of the Southeast Asia Program

TRIBUTES

Theodore Lowi, for the Department of Government
Davydd Greenwood, for the Einaudi Center for
International Studies
Benedict Anderson for the Southeast Asia Program
(read by Thak Chaloeontiarana)

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Bengawan Solo performed by Krishna and Detty Dharma,
Bertha Mote, Anna Herforth, and Jon Perry

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REMARKS

Brian Kahin

READINGS

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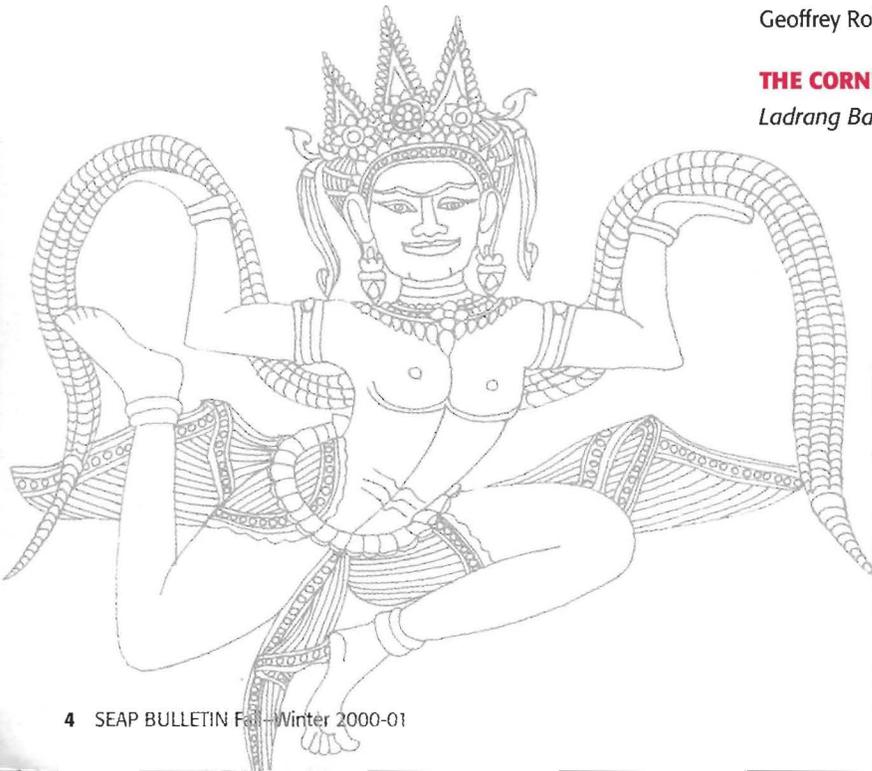
Jack Darling accompanied by Detty Dharma

RECOLLECTIONS FROM FORMER STUDENTS

Josef Silverstein Ph.D., 1960
Daniel S. Lev Ph.D., 1964
Barbara Harvey Ph.D., 1974
Gareth Porter Ph.D., 1976
Geoffrey Robinson Ph.D., 1992

THE CORNELL GAMELAN ENSEMBLE

Ladrang Babar Layar and Bubaran Udan Mas



KAHIN MEMORIAL FUND

We are grateful to George's students, colleagues, and friends who have sent contributions to the Kahin Memorial Fund, which will serve as an endowment fund to support research at the George MCT. Kahin Center for Advanced Research on Southeast Asia.

An asterisk (*) indicates students whose committees Professor Kahin chaired. Students are listed under the year in which they began their graduate program.

SEAP Students

1947

De Gamboa, Jose Maria (government). M.A. 1952—
"The Biscayan Tradition and Its Place in Western Political Theory."

1948

*Rosenberg (Bernstein), Judith (government). M.A. 1954—
"Constitutional and Political Developments in Malaya, 1945—1948."

1951

Carr, William (anthropology).

Hackenberg, Robert A. (anthropology). Ph.D. 1961—
"Indian Administration and Social Change."

Kingshill, Konrad (anthropology). Ph.D. 1957—
"Ku Daeng, The Red Tomb: A Village Study in Northern Thailand" [became *Ku Daeng, The Red Tomb* (Chiang Mai: Princess Royal's College, 1960)].

Parmer, J. Norman (history). Ph.D. 1957—
"Colonial Labor Policy and Administration" [became *Colonial Labor Policy and Administration* (Locust Valley, N.Y.: Augustin, 1960)].

Sellers, Mary H. (anthropology).

Siew Nim Chee (industrial and labor relations—special).

*Van der Veur, Paul (government). Ph.D. 1955—
"Introduction to a Sociopolitical Study of the Eurasians of Indonesia."

Wilcox (Palmer), Andrea (anthropology).

Willmott, Donald E. (sociology). Ph.D. 1958—
"Sociocultural Change among the Chinese of Semarang, Indonesia" [became *The Chinese of Semarang* (Ithaca, N.Y.: Cornell University Press, 1960)].

*Wurfel, David O. D. (government). Ph.D. 1960—
"The Bell Report and After: A Study of the Political Problems of Social Reform Stimulated by Foreign Aid."

1952

Amin, Mohammad (history). M.A. 1954—
"The Boxer Uprising with Special Reference to the 'Hundred Days of Reform,' the *Coup d'Etat*, and the Role Played by the Empress Dowager."

*Benda, Harry J. (government). Ph.D. 1955—
"The Crescent and the Rising Sun—Indonesia under the Japanese Occupation of Java" [became *The Crescent and the Rising Sun: Indonesian Islam under the Japanese Occupation, 1942–1945* (The Hague: van Hoeve, 1958)].

*Bender, Richard Myers (government).

Nguyen Thai (government). M.A. 1962—
"Government of Diem in the Republic of Vietnam."

*Normand (Weiner), Marjorie (government). M.A. 1960—
"Government and Politics in South Vietnam, 1954–1956."

Nydegger, William Frank (anthropology). Ph.D. 1960—
"Tarong, A Philippine Barrio."

Oey Giok Po (Chinese literature). M.A. 1953—
"Record of the Southern Ocean: A Partial Translation of the *Hai Kuo Wen Chien Lu*."

Pilling, Patricia Marks (education).

*Rolnick (Arora), Phyllis (government). Ph.D. 1965—
"Socialist Ideology in a Peasant Society."

Willison, Malcom Robert (sociology). M.A. 1959—
"Leaders of Revolution: The Social Origins of the Republican Cabinet Members in Indonesia, 1945–1955."

1953

*Hoang Luong Dinh (government).

*Ratna, Nani Suminar (special).

*Silverstein, Josef (government). Ph.D. 1960—
"The Struggle for National Unity in the Union of Burma" [became *Burmese Politics: The Dilemma of National Unity* (New Brunswick, N.J.: Rutgers University Press, 1980)].

*Stannard, Raymond E. Jr. (government). M.A. 1957—
"The Role of American Aid in Indonesian-American Relations."

1954

*Bone, Robert Clark, Jr. (government). Ph.D. 1957—
"The Origin and Development of the Irian Problem" [became *The Dynamics of the Western New Guinea (Irian Barat) Problem* (Ithaca, N.Y.: Cornell Modern Indonesia Project, Interim Report Series, 1958)].

*Gregory, Gene A. (government).

*Ngo Ton Dat (government). Ph.D. 1963—
"The Geneva Partition of Vietnam and the Question of Reunification during the First Two Years (August 1954 to July 1956)."

*Wilson, David A. (government). Ph.D. 1960—
"Politics in Thailand" [became *Politics in Thailand* (Ithaca N.Y.: Cornell University Press, 1962)].

1955

*Vongkomolshet, Detchard (government). M.A. 1958—
"The Administrative, Judicial and Financial Reforms of King Chulalongkorn, 1868–1910."

*Djajadiningrat, Idrus Nasir (government). M.A. 1958—
"A Study of the Beginnings of the Indonesian-Dutch Negotiations and the Hoge Veluwe Talks" [became *A Study of the Beginnings of the Indonesian-Dutch Negotiations and the Hoge Veluwe Talks* (Ithaca, N.Y.: Cornell Modern Indonesia Project, Monograph Series, 1958)].

*Heyman, Henry L. (special).

*Lev, Daniel S. (government). Ph.D. 1964—
"The Transition to Guided Democracy in Indonesia, 1957–1959" [became *The Transition to Guided Democracy in Indonesia, 1957–1959* (Ithaca, N.Y.: Cornell Modern Indonesia Project, Monograph Series, 1960)].

*McVey, Ruth Thomas (government). Ph.D. 1961—
"The Comintern and the Rise of Indonesian Communism" [became *The Rise of Indonesian Communism* (Ithaca, N.Y.: Cornell University Press, 1962)].

Rich, Robert G., Jr. (anthropology). M.A. 1957—
"Village Changes in Indonesia, 1941–1955."

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1956

*Cater (Ngo), Sonya Diane (government). M.A. 1959—
"The Philippine Federation of Free Farmers: A Case Study in Mass Organizations" [became *The Philippine Federation of Free Farmers: A Case Study in Mass Agrarian Organization* (Ithaca, N.Y.: Southeast Asia Program, Data Paper No. 35, 1959)].

Klein, Wells Campbell (anthropology).

Lord, (Smail), Laura (history). M.A. 1959—
"The Uses of History in Contemporary Indonesia."

McCartin, William Robert (government).

Smail, John (history). Ph.D. 1964—
"Bandung in the Early Revolution" [became *Bandung in the Early Revolution 1945–46* (Ithaca, N.Y.: Cornell Modern Indonesia Project, Monograph Series 1964)].

1957

*Feith, Herbert (government). Ph.D. 1961—
"Indonesian Politics, 1949–1957: The Decline of Representative Government" [became *The Decline of Constitutional Democracy in Indonesia* (Ithaca, N.Y.: Cornell University Press, 1962)].

*Freeman, James B. (special).

*Lloyd, John, III (special).

*Reed, John (special).

*Wright, William Marshall (special).

1958

*Anderson, Benedict R. O'G. (government). Ph.D. 1967—
"The Pemuda Revolution: Indonesian Politics 1945–1946" [became *Java in a Time of Revolution: Occupation and Resistance, 1944–1946* (Ithaca, N.Y.: Cornell University Press, 1967)].

*Noer, Deliar (government). Ph.D. 1963—
"The Rise and Development of the Modernist Muslim Movement in Indonesia during the Dutch Colonial Period (1900–1942)" [became *The Modernist Muslim Movement in*

Indonesia, 1900–1942 (Singapore: Oxford University Press, 1973)].

Pond, Donald H. (economics).

*Smith, Roger M. (government). Ph.D. 1964—
"Cambodia's Foreign Policy."

*Somers (Heidhues), Mary F. (government). Ph.D. 1965—
"Peranakan Chinese Politics in Indonesia" [became *Peranakan Chinese Politics in Indonesia* (Ithaca, N.Y.: Cornell Modern Indonesia Project, Interim Report Series, 1964)].

Tedjasukmana, Iskandar (industrial and labor relations). Ph.D. 1961—"The Development of Labor Policy and Legislation in the Republic of Indonesia."

1959

*Crockett, Jeffrey R.D. (special).

*Mozingo, David P. (special).

Simatupang (Ihromi) Tapiomas (anthropology). M.A. 1963—
"The Toba Batak Kinship System—A Preliminary Description."

Soemardi, Soelaeman (sociology). M.A. 1961—
"Regional Politicians and Administrators in West Java (1956); Social Backgrounds and Career Patterns."

*Whittam (Cowan), Daphne E. (government).

*Woods, James L. (government).

1960

*Badgley, John H. (special).

*Bunnell, Frederick Philip (government). Ph.D. 1969—
"The Kennedy Initiatives in Indonesia, 1962–1963."

*Kanahele, George Sanford (government). Ph.D. 1967—
"The Japanese Occupation of Indonesia—Prelude to Independence."

Keyes, Jane Godfrey (government). M.A. 1962—
"The Emergence of a Communist State in Vietnam."

Khin Maung Kyi (sociology). Ph.D. 1966—
"Patterns of Accommodation to Bureaucratic Authority in a Transitional Culture."

1961

*Levtanova, Julia Petrovna (special).

*McCue, Robert B. (special).

Nagazumi, Akira (history). Ph.D. 1967—
"The Origin and Earlier Years of the Budi Utomo, 1908–1918" [became *The Dawn of Indonesian Nationalism: The Early Years of Budi Utomo, 1908–1918* (Tokyo: Institute of Developing Economics, 1972)].

Siswiharsojo, Pandam Guritno (anthropology). M.A. 1964—
"A Cross-Cultural Study of Divorce with Special Reference to a Javanese Village in Jogjakarta, Indonesia."

*Taylor, Karen Line (government).

*Vautier, Mirelle (special).

1962

*Paget, Roger Kent (government). Ph.D. 1970—
"Youth and the Wane of Soekarno's Government."

Pringle, Robert Maxwell (history). Ph.D. 1967—
"The Ibans of Sarawak under Brooke Rule, 1841–1941"
[became *Rajahs and Rebels* (Ithaca, N.Y.: Cornell University Press, 1970)]

*Rauch, (Mochizuki), Anne (government).

1963

Borg, Parker Webb (business and public administration). M.A. 1965—"Savings in a Developing State: The Lewis Model in the Philippine Case."

*Hirano, Jiro (government).

Swartz, John Conrad, Jr. (special).

1964

*Altman, Dennis Patkin (government). M.A. 1966—
"The Politics of Australian Foreign Policy."

Brown, Donald Edward (anthropology). Ph.D. 1969—
"A Socio-Political History of Brunei, A Bornean Malay Sultanate."

*Ehrmann, Michael (government). M.A. 1967—
"The Indonesian Military in the Politics of Guided Democracy, 1957–1965."

*Kurlander, Robert (government).

*Leigh, Michael B. (government). Ph.D. 1971—
"The Development of Political Organization and Leadership in Sarawak, East Malaysia" [became *The Rising Moon: Political Change in Sarawak* (Sydney: University of Sydney Press, 1974)].

Phan My Chuong (rural sociology). M.A. 1968—
"The Differentiation of Family Structure in the Rural Philippines."

*Rocamora, Jose Eliseo (government). Ph.D. 1974—
"Nationalism in Search of Ideology: The Indonesian Nationalist Party, 1946–1965" [became *Nationalism in Search of Ideology* (Quezon City: Philippine Center for Advanced Studies, 1975)].

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*Chan Heng-chee (government). M.A. 1967—
"Singapore out of Malaysia: The Politics of Survival" [became *The Politics of Survival, 1965–1967* (Singapore: Oxford University Press, 1971)].

Kismadi, Gomer (anthropology).

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"The Separation of Singapore from Malaysia" [became *The Separation of Singapore from Malaysia* (Ithaca, N.Y.: Southeast Asia Program, Data Paper No. 73, 1969)].

Ricklefs, Merle Calvin (history). Ph.D. 1973—
"Jogjakarta under Sultan Mangkubumi, 1749–1792: A History of the Division of Java" [became *Jogjakarta under Sultan Mangkubumi, 1749–1792: A History of the Division of Java* (London: Oxford University Press, 1974)].

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"The Uses of Foreign Policy in Indonesia" [became *Indonesian Foreign Policy and the Dilemmas of Dependence* (Ithaca, N.Y.: Cornell University Press, 1976)].

1966

*Werner, Jayne S. (government). Ph.D. 1976—
"The Cao Dai: The Politics of a Vietnamese Syncretic Religious Movement" [became *Peasant Politics and Religious Sectarianism* (New Haven, Ct.: Yale University Southeast Asian Studies, 1981)].

*White, Christine Pelzer (government). Ph.D. 1981—
"Agrarian Reform and National Liberation in the Vietnamese Revolution, 1920–1957."

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*Alliband, Graham R. (government). M.A. 1970—
"Upheaval in Sumatra: From Dewan Banteng to the PRRI Rebellion."

*Bedlington, Stanley (government). Ph.D. 1974—
"The Singapore Malay Community: The Politics of State Integration."

*Gokhale (Turner), Jayashree B. (government). M.A. 1971.

Hauswedell, Peter Christian (government). Ph.D. 1976—
"The Anti-Imperialist International United Front in Chinese and Indonesian Foreign Policy, 1963–1965."

*Matsumoto Hiroshi (government). M.A. 1977—
"From the Fall of Diem to the Rise of Khanh."

*Plotkin, Judith Susan (government).

*Summers, Laura J. (government). M.A. 1974.

1968

*Bruns, Eugene Benson (government).

*Dion, Jerrold Mark (government).

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Benedict Anderson Selected as Asian Cultural Prize Laureate

The 11th Fukuoka Asian Culture Prizes 2000



The Fukuoka Asian Cultural Prize Committee of Fukuoka City, Japan, selected Benedict Anderson, the Aaron L. Binenkorb Professor of International Studies at Cornell University, as a recipient of the year-2000 academic prize. The Fukuoka Asian Culture Prizes were organized in 1990 by Fukuoka City, Japan and the Yokotopia Foundation to honor the outstanding work of individuals and organizations that have helped preserve and create unique and diverse cultures in Asia. Nominees are experts in academic research, education, arts and culture, and the press throughout the world. The official events associated with the 2000 prizes took place in Fukuoka City from September 14–19, 2000.

The Committee's award citation recognized Professor Anderson as one of the world's foremost political scientists and a leading scholar in the field of Southeast Asian area studies, whose research on Thailand, the Philippines, and particularly Indonesia, has furthered comparative historical studies of culture and politics on a worldwide scale. One of his most important works, *Imagined Communities*, has had major intellectual repercussions throughout the world by breaking new ground in the study of nationalism. It has been translated into eighteen languages and will be published shortly in six additional languages.

Thamora Fishel, Ph.D. candidate in anthropology

Staging Gender in Thailand: Fieldwork as Drag

The fluorescent lights lining the stage glared in my eyes as I tried to stand poised, chest out, back upright, and one foot slightly in front of the other. I was standing on a stage of wooden planks erected at one end of a muddy field for the last event of the district Agriculture Festival. One by one the other heavily made-up women joined me in line after they had made their way down the wobbly runway, crouched precariously to *wai* (bow) to the judges and collect plastic flowers or leis from the audience. All twenty-four of us wore round ribbons with our numbers written in Thai. Behind the judges' table, our names and numbers were also written on a huge scoreboard—like the ones I had seen in front of the provincial hall for posting election results. My cheeks ached from smiling, my legs were getting stiff, and I wanted more than anything to swat the insects that were buzzing near my face. If nothing else, I learned how much stamina and effort are required to become a beauty queen.

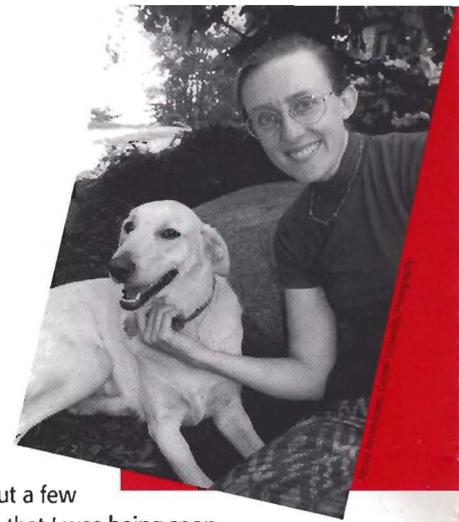
Of all the strange and unexpected situations I encountered during my fieldwork, this experience as a contestant in a local beauty pageant taught me the most about myself. Many of us go to the field expecting the process of fieldwork to transform us, that the experience will turn us into anthropologists and help us make the shift from graduate student to professional academic. We are often pleased when what we learn challenges our preconceptions—my time in Thailand certainly changed my understanding of Thai politics. But how often do we think of fieldwork as an experience that might reshape the ways we perceive and enact our own gender identities? My research on provincial politics in central Thailand brought me face to face with complicated twists and turns of gender that I continue to negotiate in my own life.

The story of how I became a beauty contestant or *nang gnam* began late one night, sitting in the cramped backseat of the district police inspector's car. I caught snippets of conversation as the inspector and *Kamnan* Thanom (the only locally-elected female official in the district) chatted, filling up the two-hour drive back from Bangkok. I had accompanied her to a training session for local officials whose *tambons* (sub-districts) had qualified to become more self-governing, and was thinking about how she was one of a tiny handful of women who attended. The two were talking about the upcoming district agriculture festival and I was only half paying attention. "Can you wear traditional Thai clothes?" they asked. "Sure," I replied sleepily, figuring I could attend the event and see what role local politicians played. Somehow, by the time they dropped me off, I had unwittingly agreed to be a beauty contestant at the local

fair. I hoped they would forget the crazy idea hatched on the car ride home, but a few weeks later I discovered that I was being sponsored by the district police department and they needed me to register at the agricultural extension office and get measured for my outfit. The age limit for the *Tida Kaset* or "Agriculture Daughter" Contest was twenty-five, and finding that out, I felt relieved, thinking it was my opportunity to back out gracefully. However, by that point, the police chief had gleefully joined in the planning; he told me to lie about my age and then pulled out a wad of cash, handed it to his wife and sent me off with her and the other police-sponsored contestant to shop for cloth from which to tailor our "traditional" costumes for the pageant.

By that afternoon I had decided that there was nothing to do but approach the beauty contest with a sense of adventure. Doing fieldwork and feeling the need to seize every social opportunity tends to make me a bit reckless. Fearlessly, I accompanied various politicians (many of whom were considered gangsters) around the province during campaign periods, and was undeterred when the head of a district housewives group showed me the gun she carried "for protection" tucked in her waistband under the folds of her black lacy blouse. Similarly, if a spare motorcycle helmet was not handy, I still rode on the backs of motorcycles, unwilling to let the hazard stop me from getting where I needed to go. But being in a beauty contest felt daunting, even dangerous, because it required me to partake in a model of femininity I had assiduously avoided.

For the sake of my own sense of safety and mobility within the male-dominated arena of local politics, I had



constructed an androgynous fieldwork persona. I kept my hair cropped above the ears and wore short-sleeved button down shirts and slacks unless I was attending a fancy formal event. In addition to discouraging unwanted male attention, my mode of dress was also a way for me to hold on to my sense of lesbian identity and keep open the possibility of making contact and friends among local *toms* and *dees*.² I had become accustomed to being mistaken for male when entering women's rest rooms, but I wasn't quite masculine enough to be consistently read as a *tom* and found that people often thought I was an effeminate transvestite or a *kathoey*³ instead. Given the prevalence and popularity of transvestite beauty contests in Thailand, maybe putting me on stage was not so absurd, but I couldn't help feeling like I was part of an elaborate joke.

On the morning of the contest, the Agricultural Festival opened with a speech by the provincial governor, who then toured the booths displaying a range of local products. After the ceremony was over, I went with the police chief's wife, one of her friends, and the other police-sponsored contestant to a tiny beauty shop downtown in the provincial seat where I lived. All four of us had our hair, nails, and make-up done, a process which lasted well into the afternoon and turned me into a monstrous stiff-haired creature with enormous red lips and shaved eyebrows. I felt like a cross between Margaret

Thatcher and Dr. Frank N. Furter, the lead character in *The Rocky Horror Picture Show*, but they all assured me that I looked *suay maak*—"very beautiful." They said my make-up needed to be dark to show up on stage. Then it was time to head back to the police station, eat a small snack (while trying carefully to avoid ruining the lipstick), and get into costume. I was willing to wear the breath-constricting indigo skirt and blouse with gold trim, one of the approved colors

in the invented tradition of a "daughter of agriculture," but at my fitting I had absolutely refused to wear padding to enhance my bosom. Nor could they convince me to wear the long blonde wig they had envisioned as I stubbornly asserted my will in a situation that seemed to have spun out of control.

Being in the beauty pageant made me feel like I was in drag, but I could not seem to muster enough campy bravado to dispel my prickly sense of embarrassment and discomfort. Leaving the safety of gender ambiguity and embodying an extreme version of femininity seemed to implicate me personally, regardless of how playful and staged it was. Queer theory makes the assertion that gender is a performance, and thus, in a sense, all of us are in drag all of the time. According

to this line of thinking, transvestitism is simply a heightened, explicit version of the ways all of us construct and act out gender in our lives. So if I knew this, and was already self-consciously adapting my gender presentation to accommodate my research, why did I not experience beauty-contestant drag as liberating? To put it more concretely, if acting out the role of beauty contestant was a kind of daring cross-gender performance for me, why did I draw the line at "falsies" and the wig? Why couldn't I just ham it up like a stereotypical male drag queen? One answer is that the feminist in me balked at perpetuating unrealistic standards of female beauty, but the truth is far more complex and requires acknowledging the ambivalent pleasure I felt at having been asked to participate.

On some level I wanted to be "myself" on stage; I wanted to feel connected to the "me" who was gracefully accepting flowers and kudos from the audience. On another level, my attempts to resist the artifice of becoming a beauty contestant seemed to be my way of insisting on the "naturalness" of my own femininity, despite my increasing awareness of the "constructedness" of all of the permutations of gender in my life. Through this experience, I began to recognize the limits of my ability to control and create my own gender. The beauty contest forced me to realize how culturally constrained my gender behavior had been in Thailand. Being coached and "decorated" for the contest made me aware of how much my everyday patterns of speech and bodily comportment had been attuned to expectations of Thai femininity, regardless of my choice of masculine apparel and my ability to drink large quantities of whisky.

Reflecting on my own contradictory feelings about this competitive, stage-managed exhibition of feminine beauty, I also began to see the conflicting models of femininity that were on display. A few nights before the contest, all of us inexperienced contestants had rehearsed the proper way to walk down the runway and bend our knees in a slow-motion curtsy to *wai* (bow) demurely to the judges. We were also taught the proper way to accept leis of plastic flowers, sold to raise money, which would be used to determine the winner of the "Audience Favorite" prize. I wanted to find out what kinds of questions I might need to answer in Thai on stage, but I was just told to remember to smile, advice that was repeated endlessly to all of the contestants.

On the night of the pageant we were sequestered between rounds under the tent backstage, unable to see anything but the feet of the hired dancers who performed in glittery, revealing costumes. Although I was chatty and curious about everyone around me, the other contestants didn't talk to each other much. Some seemed timid and a bit embarrassed by the whole experience, while others were not even from the district; they were in the early, low-level stages of being promoted as semi-professional beauty contestants. The police chief had shown me a sheaf of pictures of young women that a broker had offered for a small fee. "Don't you want to sponsor a winner?" the broker had asked him. If she won, the broker would take a large cut of the young woman's





cash prize and the police department would gain the prestige. The police chief had opted instead for putting a novelty like me on stage, while also satisfying a local village headman who had lobbied for support for his painfully shy niece. For the two of us, this would probably be our only beauty contest, but many of the other contestants were already blurring the line that had been drawn

between the pure, innocent "agriculture daughters" and the seamy, highly sexualized paid work of the dancers.

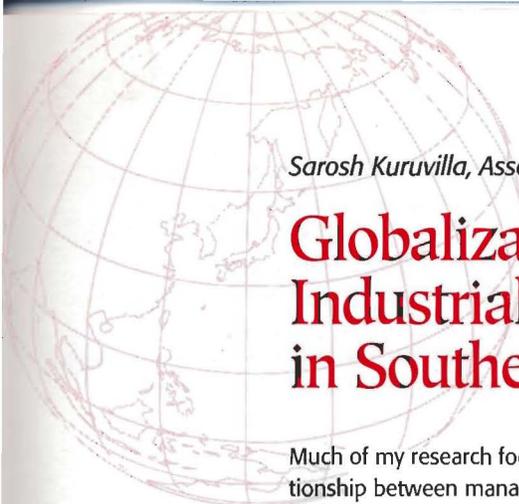
After the first round of judging we all returned to the stage and an aspiring member of parliament climbed up to present us each with a gift to "give us encouragement" (*hai kamlangjai*). He gave each of us an envelope containing 500 baht and a wrapped package that turned out to be a plaid acrylic blanket. When he stopped to say a few words to me in English, showing off his high level of education, I surprised him by asking if I could arrange an interview with him sometime. He was one of the judges, along with a number of former and current provincial councilors, a member of the local sanitation district board, and the head of the housewives association of a neighboring district. I also knew the emcee because he was a member of the municipal council in the provincial capital where I had studied the municipal election campaign intensively several months earlier. As the votes were tallied and the plastic flowers were counted he chatted with the contestants one at a time. When it was my turn, he introduced me using both my English and Thai names and then jokingly complained that I had no Thai surname: "Perhaps," he drawled suggestively, "there are some young men in the audience who would be willing to help out?" I played along and answered, "Well, that person would have to speak to my *faen* in America," pleased that in this Thai borrowing from English I did not have to specify whether I was talking about a girlfriend or boyfriend, or even my marital status.

At this point, the results of the first round were being posted behind the judges on a large scoreboard that looked uncannily like the huge billboards used to announce ward-by-ward tallies as the votes are counted on election night. Luckily I was not among the finalists and could go sit down and rest backstage, but not before I was awarded the "Friendship Prize" for being a good sport and for being so congenial to the other contestants. (I guessed correctly that this prize had been invented just for me; it was a prize that had never been awarded in the past.) I left the stage feeling delighted that I was getting more research done than I had anticipated.

Many months later, my experience as a beauty contestant proved useful to my research once again. After weeks of trying to arrange interviews and find ways to spend time with a female politician from the district center—a heavily agricultural area further south in the province—she offered me a slot to join her as a judge for the huge beauty contest at their local fair. The hefty cash prizes had attracted contestants from around the country, including a Thai-American who had hoped to compete in the Miss Thailand competition but had been excluded due to new residency requirements. Politicians, most of them men, made up more than half of the judges' panel. I already knew many of them and they enjoyed teasing me and joking that I should become a politician too, since I went to so many of the same events. The afternoon before the contest the politician who had invited me took me along to her regular beauty salon. Once again my hair, makeup and nails were done according to Thai aesthetics and although my silk outfit was far more comfortable than my attire as an Agriculture Daughter, I had a sense of *déjà vu* while dressing for my role at the judge's table. This time I had a front-and-center seat for the entertainment between rounds: topless dancers in elaborate feathery costumes reminiscent of Las Vegas.

The male politicians with whom I sat, laughingly tested my ability to detect gender fluidity: "What do you think? Are the dancers women or are they *kathoeys*?" They poked fun at my incredulity that the dancers were actually post-op transsexuals. After watching several dance numbers carefully, I was finally convinced, but I wondered what cues made me "misread" these dancers. Did a similar set of cultural cues often cause Thais to misread my gender when I wasn't dressed in female garb? Why were they so fascinated with distinguishing women from *kathoeys*? Before long the beauty contest ended and the female politicians from the judge's panel hurried to pose for photographs with the newly crowned Miss ThaYang. Watching this link between beauty and female power, I remembered how carefully many female candidates made themselves up for the campaign trail. At the back of the field, workers were beginning to fold chairs and load them onto trucks. The men from the judge's table lost interest and dispersed, so I grudgingly acquiesced to the women who were calling me to join them on stage amidst the final bursts of light from flashing cameras.

- 1 A *kamnan* is a sub-district chief, a position the locals associate with law and order and some translate as "sheriff."
- 2 These terms which derive from "tomboy" and "lady" could be roughly translated as "butch" and "femme," referring to masculine and feminine lesbian identities, but the translated terms do not adequately convey the meanings of these terms in their social context.
- 3 This is an indigenous word that refers to a third gender/sex category. In contemporary Thailand the term is fluidly applied to male-to-female transvestites, transsexuals, and effeminate homosexual men. In the past the term was sometimes applied to female-to-male cross-gendered individuals.



Sarosh Kuruvilla, Associate Professor of Industrial and Labor Relations

Globalization, Workers, and Industrial Relations Institutions in Southeast Asia



Much of my research focuses on industrial relations (the relationship between managers and labor—mostly represented by trade unions). Thus, typically I study the impact of changes in the environment (be it economic, social, political, or legal environments) on the goals and strategies of employers and workers. In writing this article, I am using a particular case to provide readers with a flavor of the research that I conduct.

Currently, there is much interest in how globalization (change in the economic environments) is affecting Southeast Asia. On this note, I'd like to briefly examine how the Asian financial crisis (arguably deepened by the integration of financial markets globally) has affected workers in selected Southeast Asian countries (Singapore, Malaysia, Thailand, and the Philippines). I will also attempt to explain why workers in some of these countries fared better than workers in others.

Much has been written about the causes of the Asian financial crisis and I will not revisit that here. Briefly, as a result of the financial and currency crises, and the austerity measures recommended by the IMF (International Monetary Fund), significant "real" effects were felt on the Asian economies beginning in late 1997. In terms of a broad measure, negative GDP growth rates were seen across the region in 1998 (in contrast to growth of approximately eight percent a year for the past three decades). While there is general agreement that the crisis is over, given increasing growth rates in all of Asia in 1999, several authors also warn that the recovery, at best, is very fragile. However, the impact of the crisis on workers of all kinds was quite severe.

The predominant short-term industrial relations consequences of the crisis were the loss of jobs and falling wages throughout the region. It should be noted, however, that the effect on unemployment in particular is very difficult to measure: unemployment rates are inherently constructed and "unreal" compared to employment counts. Also, unemployment rates are particularly difficult to evaluate and measure in the developing countries of the region, considering the loss of jobs by migrant workers in other countries and the fact that many people have responded to the crisis by returning to the rural and informal sectors, and are therefore exiting the formal labor force. Measures of unemployment rates in 1998 in the countries most affected by the crisis include 4.9 percent in Malaysia (Mansor et al. 1999), 5.4 percent in Indonesia (Islam et al. 1999), 10.1 percent in the Philippines (Esguerra et al. 1999), and 13.7 percent in Thailand (Mahmood 1999). Notwithstanding the measurement issues, it is thus clear that the crisis turned the abstract possibility of layoffs (abstract given the tremendous growth most of these countries had experienced for the past few decades) into a reality in the region.

In addition to the return of industrial workers back to the rural economy (Wolfensohn 1998), an immediate response to the rise in unemployment has been the repatriation of guest workers, most notably in Thailand and Malaysia. And with unemployment and economic desperation rising, there is evidence of a reversal of the trend toward improved labor standards and working conditions, with desperate workers more willing to take any work that is available, even if conditions are unsafe or undesirable (e.g., *New York Times* 6/15/98). The economic conditions of women in particular have worsened; Atinc and Walton (1998:16) detail some of the impacts of the crisis on women: "Women lose their jobs first, and families pull their daughters out of school before sons . . . when income shortfalls require reductions in food intake, women and girls sometimes face disproportionate cuts. Social organizations also point to a rise in domestic violence and prostitution." The incidence of unprecedented high and unexpected job loss in combination with the historical lack of social safety nets have contributed greatly to the hardships felt by those who have lost their jobs and those who are seeking jobs (Lee 1998).

At the same time that unemployment has been increasing, the extreme currency depreciations have contributed to a situation in which inflation has been rising and real wages have been falling, so that hardships have increased even for those who remain employed. Together, the combination of unemployment and the fall in purchasing power has led to an increase in social unrest (particularly in Indonesia and some parts of Thailand), and an increase in labor disputes and strikes (particularly in Thailand, but more severely in Indonesia). The crisis has made it imperative for employers to take measures to cut costs and improve functional and numerical flexibility. Layoffs are concentrated in the heavily-unionized industrial sectors, causing unions to lose strength. And weak unions, left with few alternatives, often turn to the strike when they are unable to collaborate with management.

Where laid-off workers had been represented by unions, the reduction in employment by firms was associated with a deterioration in labor-management relationships. However, union density (the number of workers represented by unions as a percentage of the total number of non agricultural workers) in Asia is low—density figures range between 10 and 18 percent in Singapore and Malaysia, are lower than that in Indonesia and the Philippines, and lowest (2 percent) in Thailand. Given low densities, most of the workers who have lost their jobs are largely those without any union-based protections in the formal sector. In the informal economy, the impact of job loss is difficult to measure, although anecdotal evidence suggests that the numbers are huge.

In labor relations terms, two trends are noteworthy. First, while cutting labor on the one hand (the short-term response to the crisis), firms have also been engaged in restructuring their employment systems to become more productive. In our research of several industries in these nations, we found that firms have used the financial crisis to push through longer-term restructuring strategies that they would not have been able to negotiate with unions prior to the crisis. There was enough evidence in our case studies to suggest that union bargaining power was significantly weaker during the crisis. This longer-term restructuring generally involved changes in work organization and human resource practices (functional flexibility) for the core workers who were not laid off. Second, given the social costs and consequent political impacts of widespread job loss, several countries have tried to create a more tripartite structure in which labor unions and employers are provided with some voice in the government decision-making process.

In Thailand, for example, the ILO (International Labor Organization) has been instrumental in encouraging moves towards tripartism, with some acceptance by workers' and employers' representatives, although unionization rates in Thailand are very low and collective bargaining is not very well developed. In the Philippines the major unions, the government, and the employers have voluntarily signed a tripartite agreement, exhorting employers to use layoffs only as a last resort. The Philippines has also seen the increased use of labor-management councils at each firm (to increase labor-management cooperation and dialog) introduced by employers with government encouragement but with limited union acceptance. The tripartite agreement cannot be enforced however, because it only exhorts but does not require employers to refrain from laying off employees. During 1997, at least 37,000 workers were laid off permanently in the Philippines, and by the first quarter of 1998, another 30,000 had lost their jobs. In Malaysia as well, a similar tripartite agreement was entered into, with firms promising to use layoffs only as a last measure.

In general, at least in Thailand, Malaysia, and the Philippines, the movement toward tripartism has been minimal. Clearly, though, there are advocates for a more deep-seated movement towards tripartism. The ILO in particular argues that "more could surely be done to establish tripartite structures to promote social partnership, the development of social safety nets, and the advancement of basic rights," and that the current crisis has led to a stronger recognition among the social partners of "the need to strengthen systems of industrial relations and to improve channels of democratic participation in economic and social policy choices." At the end of its report on the crisis, the ILO expresses the hope "that a new industrial relations culture is emerging, a culture of dialogue, recognition of and respect for each other's differences, and of a willingness to search for compromises that can strike an acceptable balance between economic considerations and social needs and ultimately maintain social cohesion." (ILO

1998). In my view, however, the crisis has alerted the industrial relations actors to the need for increased labor-management cooperation in general terms. However, it is not clear that sustainable tripartism has taken root in these countries, given its limited history in most of the countries and the temptation to return to previous structures and modes of interaction with the quick economic recovery.

With tripartism on a shaky foundation at best, let's look at the other trend, the movement toward restructuring and functional flexibility by firms, and its impact on workers. In my view, the crisis accelerated pre-existing moves toward increased flexibility in employment relations as well as labor markets in the various countries in the region, within the context of the drive to increase labor productivity. In the Philippines, for example, employers have been more aggressive in workforce reduction and numerical flexibility-enhancing strategies. There is evidence that suggests tremendous increases in contracting-out strategies, in particular in labor-only contracting (where workers are not employed directly but through subcontractors). This is a move away from the traditional employment contract, resulting in an increasingly casual or contract-labor dominated workforce (Kuruville, Erickson, Ofreneo, Amante, and Ortiz 1999). Research by several authors has shown that the crisis has spawned a large pool of casual and temporary workers, and many jobs that were once permanent are now being contracted out. In our research in varied Filipino industries, we found jobs that have traditionally been regular (such as accountants) are now being contracted out, in violation of the laws. Filipino law clearly provides that jobs that are permanent in nature and done regularly within an enterprise cannot be contracted out, but employers either ignore the laws or find ways around them. At the time of this writing, I found that fully 35 percent of all manufacturing was subcontracted out to casual labor.

In Malaysia, for example, although 20 percent of workers have lost their jobs, in almost all cases they were foreign workers. Although the figures of the Malaysian government state that 10 percent of its workers are foreign, more realistic estimates suggest that a fifth to a quarter of the workforce is comprised of foreign workers. Thus, given the tight labor markets in Malaysia, foreign guest workers acted as the buffer; they lost their jobs so that regular workers could continue. Importantly, foreign workers do not have special protections. Employers were only too willing to sign the tripartite agreement promising to lay off workers only as a last resort, because that agreement governed layoffs only of permanent Malaysian workers. Further, there was a significant emphasis in Malaysia on retraining and skills development as Malaysian firms sought long-term functional flexibility as well. The overall unemployment rate in Malaysia nearly doubled from 2.6 percent in 1996 to 4.9 percent in 1998.

Thus, in both Malaysia and the Philippines, I see the responses of firms to the Asian financial crisis as being a part of their responses to the more general pressures of globalization that are gradually resulting in a regional but also international core-periphery distinction in the workforce. That is, while firms cut workers and also pursue functional flexibility



strategies, a few workers are getting the benefits of job security and increased skills training, while a larger number are losing their jobs and ending up in the unprotected nonunion and contract sectors. The distinction between core and periphery is also felt in several other ways, notably in terms of increasing earnings differentials between permanent and temporary workers, between skilled and unskilled workers, and increased inequality in society generally. In both Malaysia and the Philippines, we found significant evidence that the earnings differential between regular and temporary workers (core versus periphery workers) had increased substantially during the crisis.

Singaporean workers have probably emerged relatively unscathed by the crisis. The primary mode of adjustment to the crisis was quite different in Singapore. First, in the 1998 budget, the government made provisions for difficult times ahead. These included tax changes and concessions for companies and individuals to help them ease business costs and enhance disposable income respectively. As economic growth declined further in the second quarter of 1998, the government unveiled in June a \$2-billion off-budget package to boost the economy. The package consisted of three components: cuts in government rents and charges for businesses, an increase in government infrastructure spending, and measures to stabilize the property, financial, and hotel sectors. To minimize job losses, wage moderation and flexibility are an important part of the Singapore government's response to the crisis. Salaries of ministers and top civil servants were frozen for the rest of the year. On 26 May 1998, the National Wages Council (NWC) released its recommendations on wage adjustments for the year. Wage-restraint was emphasized to reflect the economic slowdown. The NWC also highlighted the need to contain non-wage costs (such as rents, utilities, and government fees and charges), monitor productivity growth, and pay greater attention to training and employability. As the economic crisis deepened, the NWC reconvened in September. On November 12, 1998, it recommended a cut in wages of five to eight percent to boost investor confidence and sharpen companies' competitiveness. Further, to provide relief to companies, the industrial relations actors—employers, labor, and the government—chose to provide this financial relief through cutting the employers' contribution to the CPF (the state-mandated retirement system), which was a significant way of reducing payroll costs by ten to fifteen percent.

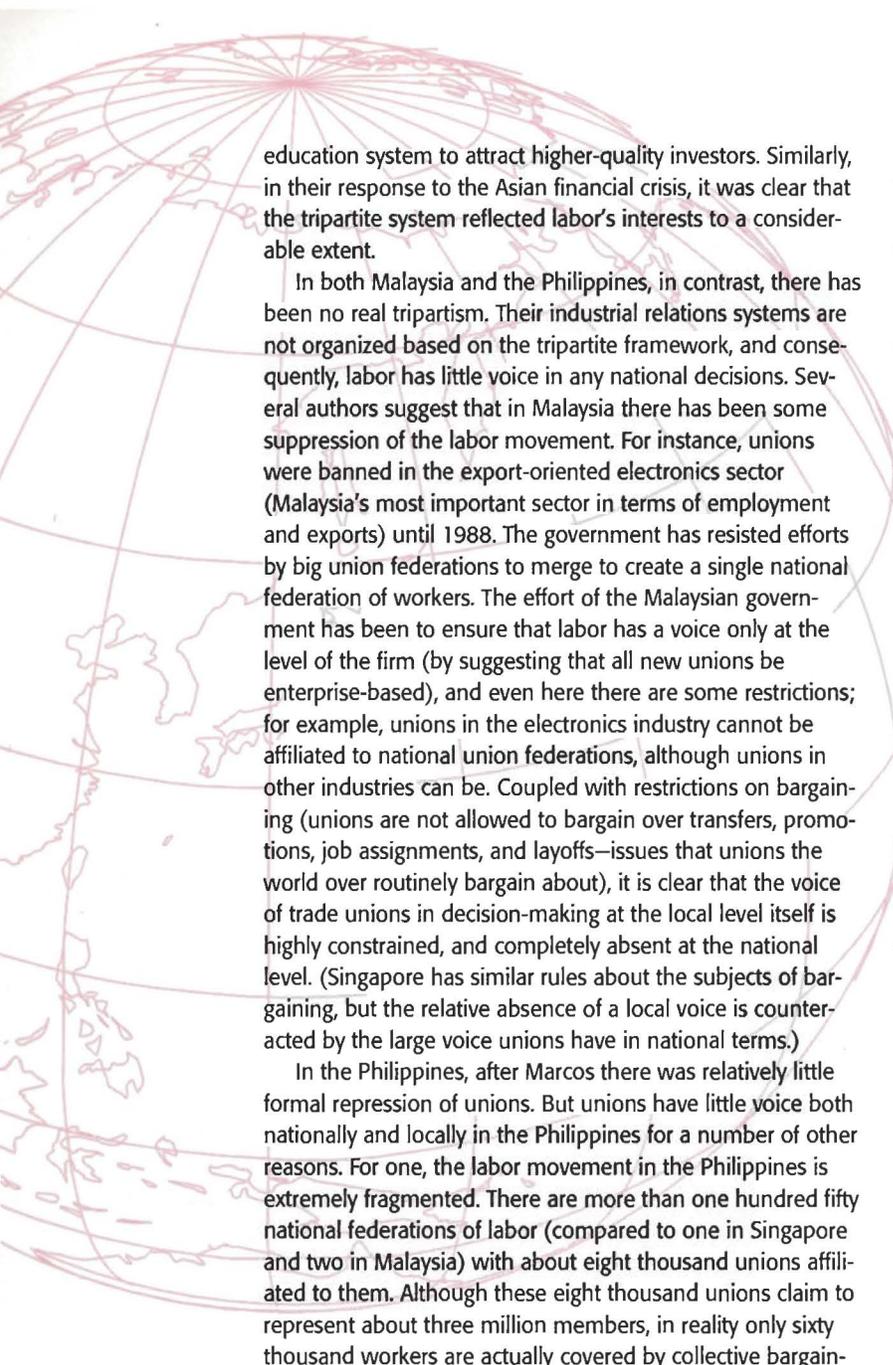
These measures were clearly designed to provide relief for employers so that they would not begin mass retrenchments. To say that there were no retrenchments, however, would be a stretch. At least 20,000 workers were retrenched in Singapore. Yet, the job loss was not as critical in Singapore, given the nation's well-established skills development and retraining systems. Further, in May 1998, the government committed fifty million dollars to re-skill 20,000 workers, including those retrenched under the Skills Redevelopment Program (SRP). Significantly, in Singapore, there was relatively little change in the earnings differentials of skilled versus unskilled or core versus periphery workers. During the financial

crisis, the unemployment rate went up from 1.8 percent in 1997 to 2.2 percent in 1998.

The differences during the financial crisis in the fortunes of Singaporean workers versus workers in the Philippines and Malaysia are instructive. In both Malaysia and the Philippines, there was relatively little effort to protect workers from layoffs. Although there were tripartite agreements, those agreements only exhorted employers to refrain from layoffs. The consequences of job loss have been quite extreme in the Philippines and Malaysia (although less so in Malaysia). In Singapore, however, the response of the government was far more equitable. There was an effort to find solutions that provided incentives for firms not to lay off workers. A number of different policies were brought to bear to keep employment high. And even when job loss was inevitable, there were skills-development institutions to help with the adjustments.

Of course, there are many reasons why Singapore was both less affected by the crisis and more responsive to it. However, the salience of labor's welfare in Singapore's response to the financial crisis is noteworthy and quite different from the response in Malaysia and the Philippines. The differences between the industrial relations institutions of Singapore on the one hand, and those of Malaysia and the Philippines on the other, helps explain why workers fared comparatively better in Singapore than in the other two countries.

Singapore has had a tripartite system of industrial relations since the 1960s, in which representatives of government, representatives of employers, and representatives of trade unions jointly take decisions on a number of issues in the economy and society. Many government agencies are governed on a tripartite basis, including the pension administration and the national council that makes wage recommendations. Tripartism was seen in the 1960s as a means to introduce some stability in industrial relations by providing employers as well as employees a voice in national decision-making. Over the years, tripartism has become more deeply rooted in Singapore, as each new government institution, such as the recent skills development system, have been governed in a tripartite manner. This has ensured labor's participation in many national decisions as well as enabled the three actors to make decisions that reflect all of their interests. And it has enabled the three actors to respond flexibly to crises. An interesting example in the past concerns the use of the industrial relations institutions as a lever in attracting higher-quality investment. In the late 1970s, it was becoming quite clear that Singapore's future as a low cost investment site was threatened. The need was to become a more higher-cost-higher-skill economy, and to attract higher-quality investment. The tripartite national wages council raised wages by more than 10 percent for three years, successfully driving the low cost-investors out of Singapore, while the government tinkered with both the investment incentives and the



education system to attract higher-quality investors. Similarly, in their response to the Asian financial crisis, it was clear that the tripartite system reflected labor's interests to a considerable extent.

In both Malaysia and the Philippines, in contrast, there has been no real tripartism. Their industrial relations systems are not organized based on the tripartite framework, and consequently, labor has little voice in any national decisions. Several authors suggest that in Malaysia there has been some suppression of the labor movement. For instance, unions were banned in the export-oriented electronics sector (Malaysia's most important sector in terms of employment and exports) until 1988. The government has resisted efforts by big union federations to merge to create a single national federation of workers. The effort of the Malaysian government has been to ensure that labor has a voice only at the level of the firm (by suggesting that all new unions be enterprise-based), and even here there are some restrictions; for example, unions in the electronics industry cannot be affiliated to national union federations, although unions in other industries can be. Coupled with restrictions on bargaining (unions are not allowed to bargain over transfers, promotions, job assignments, and layoffs—issues that unions the world over routinely bargain about), it is clear that the voice of trade unions in decision-making at the local level itself is highly constrained, and completely absent at the national level. (Singapore has similar rules about the subjects of bargaining, but the relative absence of a local voice is counteracted by the large voice unions have in national terms.)

In the Philippines, after Marcos there was relatively little formal repression of unions. But unions have little voice both nationally and locally in the Philippines for a number of other reasons. For one, the labor movement in the Philippines is extremely fragmented. There are more than one hundred fifty national federations of labor (compared to one in Singapore and two in Malaysia) with about eight thousand unions affiliated to them. Although these eight thousand unions claim to represent about three million members, in reality only sixty thousand workers are actually covered by collective bargaining agreements. The process of union formation in the Philippines is based on the U.S. system of elections, but given the many competing unions, often the result is that no single union wins the representation elections. Further, employers in the Philippines (we studied several U.S. employers in the electronics industry) are quite firmly and openly anti-union, which inhibits union activity. (The laws are not strong enough to completely ban anti-union strategies of employers.) Further, labor's only mechanism to wield influence at the national level is through politics. However, given the division in the house of labor, there is no unified labor bloc or vote that can be used to pressure politicians to enact labor-friendly

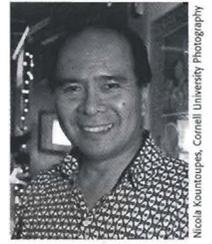
legislation. In the last election, every candidate supported by the dominant labor federation lost!

Thus, the point I want to make is that countries with industrial relations institutions that permit a significant labor voice tend to make decisions keeping the welfare of labor in mind to a greater extent than countries that do not have strong industrial relations institutions. While this is not a new observation (there is a large body of literature on corporatist and tripartite systems in Europe) it has very important implications in Asia in the new global economy. Asian nations are characterized by much lower densities of unionization than their European and even their U.S. counterparts. They are still developing, and are facing, with globalization, the prospect of a divided workforce (the core-periphery distinction), with larger numbers of workers in the periphery and in the informal sector. Absent other policy initiatives, strengthening industrial relations institutions is the only hope for worker protection in these nations.

1 The overall impact on women's employment levels is difficult to gauge, given that women are often disproportionately targeted for layoff (Atinc and Walton 1999) and the (difficult to measure) increase in home-based work resulting from the crisis (Severino 1999).

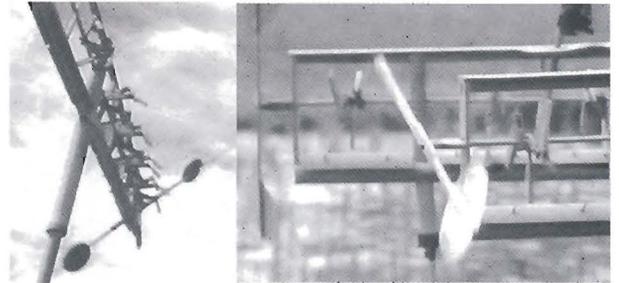
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Wind, Water, and Fire: Sketches of Balinese Soundscapes

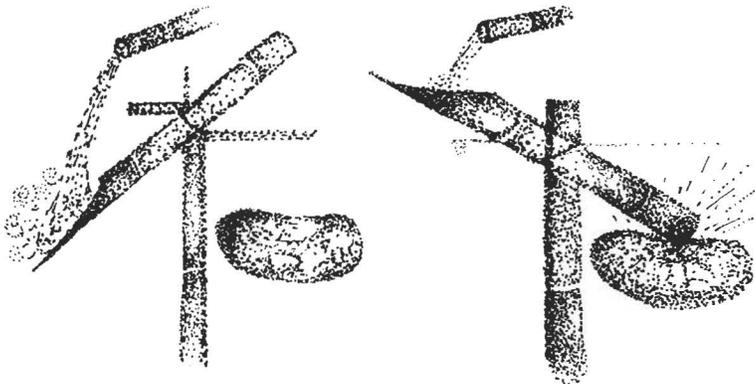
When taking a walk in a Balinese rice field, one easily hears the rustle of rice stalks and the echo of the flowing waters of the irrigation canals. When the wind blows, soft, diaphanous humming is given off from tall bamboo poles planted randomly along footpaths and dikes. Easily visible, these poles are called *sunari*, a sort of wind-blown pipe, with holes bored in the middle of their internodes. Perched on top of other poles are wind-propelled bamboo idiophones called *pinyekkan*. A stronger wind will drive a propeller of bamboo sticks, mechanically setting a cylinder to activate two beaters attached to it, each striking alternately on two bamboo bars resting on top of a bamboo slit-tube percussive device acting as resonator, thus creating a two-tone *ostinato*. On strategic places of the waterways, sometimes hidden by the deep slopes of water dikes, big, bamboo quill-shaped tubes called *tlutak* produce one-tone sounds. The mechanism is set up on the catch basin of these canals, with the tube mounted on a wooden rod on its midpoint and both ends of the tube stuck into the earthen walls to secure its parallel position to the ground. Initially, the tube is on its diagonal axis, with its open end exactly below where the water falls from an elevated canal. When the tube is filled with water, it tilts instantly to empty into the stream. Now light and decanted, it quickly returns to its diagonal position with the other node, closed and heavier, falling back to strike on a flat stone, thus emitting a single deep, resonant, stamped sound. It simply tells the farmer if a paddy tract has sufficient water, serving a very useful function during the night watch. When several *tlutak* are positioned close to each other, they emit a cluster of random tones, emitted like an *ostinato* which changes variably, creating a rhythm generated by natural hydraulic energy. A composite sound structure is produced by the melding of the blowing of the wind for the *sunari* and the *pinyekkan*, and by the water flowing on canals for the *tlutak*. Although such sound-producing bamboo implements do not appear to have any ritual purpose, the resulting soundscape is regarded,



especially when the grains have sprouted, as lullabies for the newly sprouted rice stalks. In an even more quiet setting, a bamboo slit-tube percussive device may be hung from the posts of a hut in a field, with Old Balinese scripts of *mantra* or prayers written on its skin, which when beaten, drives away birds that may eat the ripening golden rice grains. Musical landscapes are thus created out of large tracts of planted rice paddies—the handwork of water-irrigation village groups (*subak*).

Small bamboo-slit drums called *kentongan* in Bali are used during ceremonies to purify a certain place (*mecaru*), as in the inauguration of a new temple, or to drive away malevolent spirits, during which incense is burned, holy water, rice wine, and other libations are poured on the ground, and prayers are recited (in Brahmanistic rites, the bronze bell *genta* is used). In some rituals of the same type (*buta yadnya*), several whole bamboo tubes with closed internodes, called *panimpug*, are placed on top of a fire. As these are heated, they explode simultaneously or in a staggered rhythm, depending on the intensity of the fire and the number, size, and quality of the tubes. As hot air accumulates inside the tubes, it forces the soft fibers to break open, creating such explosions aimed at eliminating malignant disturbances.

Is the sound of these bamboo devices generated by natural forces and is the music of these bamboo musical instruments a product of nature? The instruments are made by humans but the act of composition, of creating sound structures, transcends the human construction, yielding startling or soothing sounds.





Silent Song in the South Pacific

PART I¹

For a journalist, who is pursued by daily deadlines and rarely has the chance to write about something in-depth over a long term, the opportunity to study, read, and write in a quiet academic milieu—surrounded by a wealth of written and other sources—is like a dream. This dream was realized for me over the past year as a Visiting Fellow at Cornell.

Cornell is a paradise for those interested in the study of Southeast Asia, not only because of the famous experts on Indonesia and other parts of Southeast Asia, but also the richness of data available here. Especially in Indonesian modern literature, Cornell's collection is the best in the world.

Since 1988, I have worked for *KOMPAS Daily*, Indonesia's biggest newspaper. The senior journalists there have long struggled to establish a sabbatical policy for those who have worked at the newspaper for more than ten years. Though they have not yet been successful, *KOMPAS* views employee self-development as a long-term asset, and if employees can secure a sabbatical on their own, the company will give permission and additional financial support.

My presence in Ithaca first came through the International Visitor Program, with a two-week invitation to Uncle Sam's country from the U.S. government. At that time, I told Professor Ben Anderson of my wish to stay longer in the U.S. and write about the current political resurgence of the Papuan people of New Guinea. Professor Anderson made the effort to convince the Southeast Asia Program director, Thak Chaloemtiarana, and the management at *KOMPAS* to agree to my sabbatical as a Visiting Fellow. The financial problems were solved after Sidney Jones, the director of Human Rights Watch, succeeded in securing grants from two institutions that agreed to finance my sabbatical for one year.

One of my unforgettable memories from this past year was my acquaintance with the early generation of Cornell's Indonesia experts. Although none of them had studied about West Papua, I was impressed by their attention to learning about the country's problems, especially on the humanistic side. One day I had dinner with the pioneers of Indonesian Studies at a Thai restaurant near downtown Ithaca. Our party included the late Professor George Kahin, his wife Dr. Audrey Kahin, and his students Ben Anderson, Thak Chaloemtiarana, James Siegel, Martin Hatch, John Wolff, and Peter Carey from Oxford University. I was taken by the harmonious personal relationships between these well-known Indonesia experts. Because they shared expertise in a similar field of study,

there was potential for conflict between them but this did not happen. Ben Anderson, for example, a political scientist who has a very good understanding of Indonesian culture, and Professor James Siegel, an anthropologist who has a very good understanding of Indonesian politics, really impressed me. From my interviewing them, I knew how noble they were, because when the conversation came to the other's field, each one stopped and suggested I ask the other professor—though actually they understood one another's specialty quite well. It was not because they didn't want to interfere with each other or purposely make the interview difficult with bureaucracy, but because they respect each other. They are part of a generation whose relationship with Indonesia as a field of study is not only based on a personal interest in the subject but also in high ideals of humanity. Because of this, they are able to maintain a sense of noble values that don't compromise with cruel authority. For instance, Professors Kahin and Anderson were both banned from Indonesia during *Orde baru*.²

I was grateful that I could join that dinner and talk to George Kahin, the professor's Professor. According to Audrey Kahin, that was the last dinner he enjoyed with his friends before he died on January 29, 2000. Although it was not planned, it was the farewell dinner between the teacher and his students, many of whom will retire in the next several years. That will be the end of a generation that succeeded in the development of Indonesia studies in America. With their magnum opuses, the study of Indonesia will remain intact—in government there was Kahin, followed by Anderson; in culture there is anthropologist James Siegel; in Indonesian language, John U. Wolff; and Martin Hatch, an ethnomusicologist. Although Cornell is known in Indonesia for its Southeast Asia Program, there are also economists Eric Thorbecke and Iwan Jaya Azis. Cornell's Indonesia atmosphere was the reason Jon Perry, an American missionary who worked and lived in Indonesia for many years, chose to live in Ithaca. This atmosphere is reflected in the many programs in dance, music, and culture through which people can feel the warmth of that country well into a cold and snowy Ithaca winter. For the next generation of "Indonesianists," this is a large inheritance that will challenge them to maintain and improve the courses of study without omitting the noble values that have guided the Cornell Southeast Asia Program. This will not be an easy challenge.

1 Part II will appear in the next issue of the *SEAP Bulletin*.

2 The New Order, a sociopolitical order in Indonesia since 1965 under General Soeharto.

SEAP 2000 Event Highlights

SEAP STUDENTS FALL GATHERING

The annual Fall semester SEAP student gathering was held at the home of SEAP director Thak Chaloemtiarana.



Photos by Thak Chaloemtiarana

(From left to right) Mary Panelo, Chie Ikeya, Alex Denes, Marcia Butler, Megan Thomas



(From left to right) Joined by Takeko Inuma, Worrasit Tantini-pankul, Thomas Larsson



Amanda Rath, Min Ye Pain Hein, Tyrell Haberkorn, and Rick Ruth.



MEMBERS OF SEAP'S STUDENT COMMITTEE FOR 2000-2001

CO-CHAIRPERSONS

Alexandria Denes
Chie Ikeya

STUDENT COMMITTEE MEMBERS

Tyrell Haberkorn
Erik Harms
Min Ye Pain Hein
Tomas Larsson
Doreen Lee
Mary Panelo
Worrasit Tantini-pankul
Amanda Rath
Rick Ruth



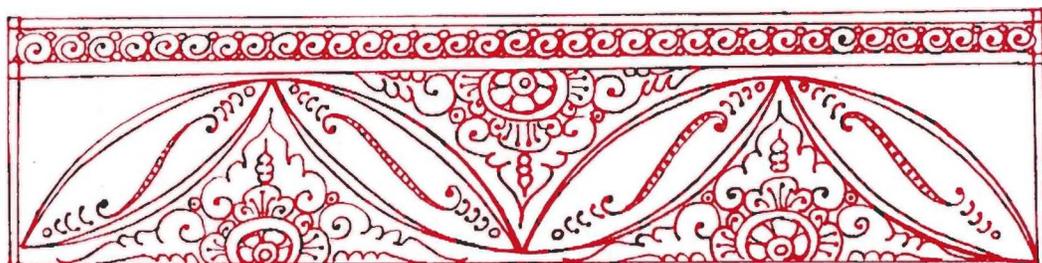
GOLAY LECTURE: SOUTHEAST ASIAN STUDIES AS A RESOURCE: AN AUSTRALIAN PERSPECTIVE

Anthony Milner, (Dean, Asian Studies, and Basham Professor of Asian History, Australian National University)

REASSESSING RESOURCES: TEACHING, WRITING AND CIVIC ACTION



Pictured here are members on the Teaching Southeast Asia panel. From left to right: Thak Chaloemtiarana (panel moderator); Richard O'Connor, Biehl Professor of International Studies, The University of the South, Sewanee, Tennessee (opening comments); Laurie J. Sears, Assistant Professor, Department of History, University of Washington ("A Pedagogy of Postmodern Area Studies"); Tamara Loos, Assistant Professor, Department of History, Cornell University ("History's Future: Virtual Southeast Asia on the Web"); and Kaja McGowan, Assistant Professor, History of Art, Cornell University ("Building Bridges to Langka: Silent Objects 'Speak Out' on a Global/Local Interface in the Classroom").



ANNUAL GRADUATE SYMPOSIUM

March 31 and April 1, 2000

ENCOUNTERING VIOLENCE



KEYNOTE SPEAKER

Ken George, Assistant Professor of Anthropology, University of Wisconsin at Madison, presents "Violence Culture and the Indonesian Public Sphere: Some Ethnographic Tasks."



INTRODUCTION

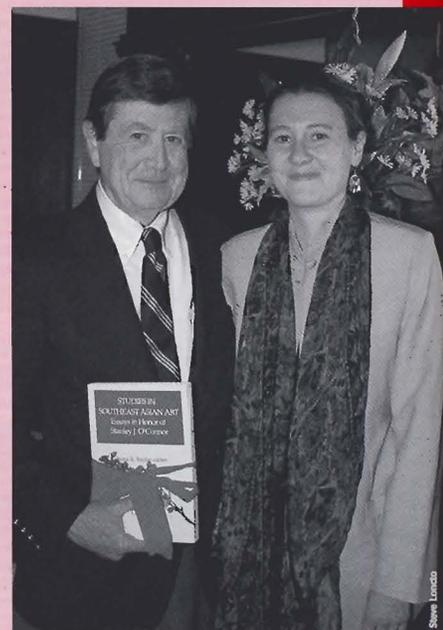
David Chandler, Visiting Professor of Asian Studies, Cornell University



Student presenters at the annual graduate symposium held on March 31 and April 1, 2000 at the Kahin Center for Advanced Research on Southeast Asia. Pictured here are: (Back Row—from left to right) George Chigas, Eric Harms, Richard Ruth, Elizabeth Drexler; (Front Row—from left to right), Eric J. Haanstad, Jennifer Foley, Tirone W. Siren, and Tamora Fishel.

ANNOUNCING THE NEXT GRADUATE STUDENT SYMPOSIUM

The Cornell University Southeast Asia Program will present the third annual graduate student symposium on March 30–31 2001. The title of this conference is "Transitions." Paper proposals related to the general topic of "Transitions" in Southeast Asia are invited from graduate students in any field. "Transitions" can be interpreted broadly as historical, geographical, or ideological. They can relate to politics, economy, art, or space; to bodily transformations or social-cultural change. The "Transitions" explored can refer to the contemporary period or to the past. Small travel grants are available. Deadline for abstracts is January 10, 2001. Please send to Erik Harms, Kahin Center for Advanced Research on Southeast Asia, 640 Stewart Avenue, Ithaca, New York 14850-3857 or by e-mail at elh9@cornell.edu. Papers should be in English with a reading time of no more than twenty minutes.



O'CONNOR FESTSCHRIFT

Nora Taylor (SEAP alumna, 1997) with Stanley O'Connor at a celebration in his honor on Friday, April 7, 2000. Ms. Taylor edited the *festschrift* "Studies in Southeast Asian Art: Essays in Honor of Stanley J. O'Connor," which was published by Southeast Asia Program Publications.

STAN O'CONNOR FESTSCHRIFT SPEECH

First of all, I am deeply touched that such an exciting collection of essays on Southeast Asian art should appear in my honor. My gratitude and deep affection go to Nora Taylor who edited the volume and who also wrote a truly insightful introductory essay. I must say that it was a bit overwhelming to learn that Oliver Wolters was writing a biographical sketch—surveyor of the large structures and rhythms of Southeast Asian history narrowing his vision to the cramped contours of a single life? But thank you, Oliver, for drawing a portrait that is admired by its subject and still manages to exhibit intellectual edge. Audrey Kahin and Eric White contributed in various ways to the editing and the entire project profited from the skill and care of our publications editor, Deborah Homsher.

To my surprise and delight, five of the authors are here tonight, and you have heard from them. I hope that you will recognize in them what Tony Milner described today in his stimulating Golay Lecture as the pioneer spirit. Indeed, I see them as explorers because they exhibit the restless curiosity, the self-testing and self-starting qualities we associate with that word. As students, they embarked on uncertain careers in a field that, at least in America, had few traditions and very little visibility. But the challenge of relatively uncharted terrain was the lure. Certainly, there were few boundaries to cramp initiative, and within art history itself there was a general sense of expanding horizons. This took many forms, but of particular interest were the blurring of distinctions between craft and art "as such," a reevaluation of the significance of decorative arts, a questioning of the centrality or relevance of modernist and Euro-centric assumptions that had set the

terms for the discussion of Southeast Asian art. The moment presented a happy congruence of opportunity and individual character that I think is reflected in the kinds of essays that appear in this book.

This book is unusual for the diversity of interpretive approaches on display, the range of topics under discussion, and for its mix of work both ancient and contemporary. No well-studied monument is canvassed once again. No familiar iconographic puzzle is recapitulated. What does provide a singular unity to these articles is that they focus not on objects in isolation but the relationship between visual form and human experience. While the authors embrace no single logic of inquiry, they all make visible the reciprocity between things and those who view them, use them, and value them.

In a departure from the traditional focus on great monuments, four of the papers draw attention to pots made of clay, and another investigates small Buddhist votive tablets stamped from clay. In this group, John Miksic and E. Edwards McKinnon report on archeological survey in, respectively, Singapore and Riau, and the Mahakanu Valley of East Kalimantan. As these are explorations in what is archeologically relatively uncharted territory, both authors necessarily adopt descriptive and analytical procedures closely appropriate to the objective and empirical sciences. Barbara Harrison draws on her extensive field work in Sarawak and Brunei to put ancient ceramics in motion through the modalities of trade and the aesthetic sensibility of local connoisseurs, thus anchoring Chinese pots in the local landscape. As a ceramic artist and scholar, Hilda Soemantri charts the development of ceramics as a contemporary art form in Indonesia. The fifth article, by Pattaratorn Chirapavati, treats votive tablets with the same rigor and sustained attention that characterize research on numismatics, and she demonstrates the importance of these small and quite neglected objects for tracing the history of Buddhism in peninsular Thailand from the seventh to the eleventh centuries.

Another series of papers embraces the fluidity and reflexivity of hermeneutic and semiotic interpretive paradigms. Kaja McGowan writes about a cult centered on small stones believed to be potent agents in the dramatic and sexualized landscape around Mt. Batur in Bali. Caverlee Cary reads the mutual implication of two photographs of 19th-century Thai kings within the larger context of their political and cultural milieu. Jan Mrázek displaces attention from the visual aesthetic of Javanese puppets, their pictorial qualities, and investigates their physical force and material presence in performance. Nora Taylor contrasts French colonial writing about Vietnamese art with later work written by Vietnamese scholars from a nationalist perspective. She brings to light instances of misprision as well as deeply contested issues concerning what qualifies as art and the identity of the artists subsumed under the category Vietnamese art.

Finally, two papers offer iconographical and biographical approaches employed to unexpected conclusions. Astri Wright challenges the intentional fallacy by demonstrating, at many points, the rich mutuality between the work of the artist Luciana Hartini and her lived experience. Robert Wicks

builds a traditional iconographic study of a silver Burmese bowl into an investigation of the intentions of the donors and in the process he makes manifest something intangible, a quality, the affection of the donors of the recipient.

I hope I have given you some idea of what is distinctive about this book and its authors and why I am so greatly honored that it is in some way the fruit of our long association. Its appearance is an earnest representation of the vitality of a field of study that has shallow roots in this country. That this university was the first to make a professional appointment in this subject is especially gratifying, as well as the fact that it is one of the strengths of the Southeast Asia Program under such a gifted scholar as Kaja McGowan.

As I close these remarks, I am acutely aware of the absence here tonight of George Kahin. It was George's vision and his leadership when he was director that made an appointment in this field possible. Without George's initiative and untiring effort, we would not be celebrating this book here tonight. But indeed we are, and I wish to thank you for making it such a memorable event.

STUDIES IN SOUTHEAST ASIA ART HISTORY: ESSAYS IN HONOR OF STANLEY J. O'CONNOR

edited by Nora A. Taylor

This wide-ranging collection of essays examines the arts of Southeast Asia in context. Contributors study the creation, use, and local significance of works of art, illuminating the many complex links between an art object's aesthetic qualities and its origins in a community.

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Kaja McGowan

More than a Picture: The Instrumental Quality of the Shadow Puppet

Jan Mrázek

Indonesian Ceramic Art

Hilda Soemantri

Memories of a Ceramic Expert

Barbara Harrison

Lucia Hartini, Javanese Painter: Against the Grain, Towards Herself

Astri Wright

In the Image of the King: Two Photographs from Nineteenth-Century Siam

Caverlee Cary

Whose Art Are We Studying? Writing Vietnamese Art History from Colonialism to the Present

Nora A. Taylor

Telling Lives: Narrative Allegory on a Burmese Silver Bowl

Robert S. Wicks

Development of Buddhist Traditions in Peninsular Thailand: Study Based on Votive Tablets (Seventh to Eleventh Centuries)

M. L. Pattaratorn Chirapavati

Chinese Ceramics and Local Cultural Statements in Fourteenth-Century Southeast Asia

John N. Miksic

Buddhism and the Pre-Islamic Archaeology of Kutei in the Mahakam Valley of East Kalimantan

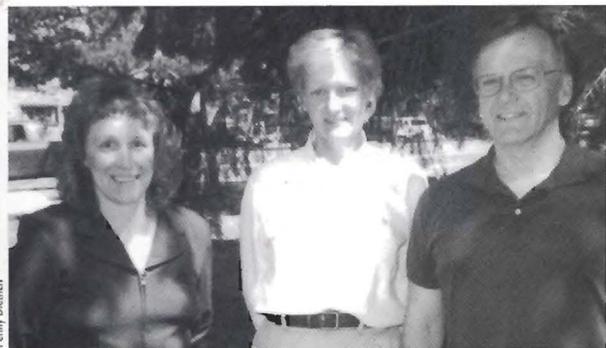
E. Edwards McKinnon

Works by Stanley J. O'Connor

Contributors

SEAP Publications

SEAP Publications is happy to announce that Denise Rice, our distributions manager, has graduated from Cornell University and accepted a job as a warehouse supervisor in Minneapolis, Minnesota. We welcome our new distributions manager, Melanie Moss. Melanie comes to us with eight years of managerial and auditing experience. She is an enthusiastic bicyclist, skier, and organic gardener, very interested in computers, who has established herself as a valuable SEAP staff member in a short time.



From left to right: Melanie Moss (distributions manager), Deborah Homsher (managing editor) and David Stotz (business manager)

BOOKS AVAILABLE NOW

Violence and the State in Suharto's Indonesia, ed.

Benedict R. O'G Anderson, introduction by Benedict R. O'G. Anderson. These essays investigate institutionalized violence in New Order Indonesia and the ongoing legacy Suharto's dictatorship has conferred on the nation. The collection includes papers on East Timor, Aceh, Biak, the Indonesian police, and the Indonesian military, among other topics.

Culture and Power in Traditional Siamese Government, by

Neil A. Englehart. A broad reevaluation of Siam's political culture as it existed prior to King Chulalongkorn's administrative reforms in the nineteenth century. Englehart examines wide-ranging evidence to show that traditional Siamese government functioned more effectively and rationally than most scholars have acknowledged.

A FEW OF THE TITLES FORTHCOMING IN 2001

Socioeconomic Change and Gender Equality in Vietnam:

Women in the Doi Moi Era, eds. Jayne Werner and Danièle Bélanger. A ground-breaking anthropological study of Vietnamese women in the 1990s. The essays illuminate women's daily lives as they are shaped by contemporary culture, patriarchal Confucian ideals, and necessity.

Modern Dreams: An Inquiry into Power, Cultural Production, and the Cityscape in Contemporary Urban Penang, Malaysia, by Beng-Lan Goh. An ethnographic study of the cultural politics surrounding a conflict over urban redevelopment in Penang, Malaysia, in the 1990s. The author documents a community's struggle against relentless urban excavation and shows how changing notions of culture and identity affect, and are affected by, the ongoing development of new kinds of urban space.

INDONESIA 69 (APRIL 2000), ARTICLES

"Sukarno's Proclamation of Indonesian Independence," by George McT. Kahin

"George McTurnan Kahin, 1918–2000," by Stanley J. O'Connor, Thak Chaloemtiarana, and Benedict R. O'G. Anderson

"Kiblat and the Mediatic Jew," by James T. Siegel

"Islam and the Spirit Cults in New Order Indonesia: Global Flows vs. Local Knowledge," by Thomas Gibson

"United Nations Involvement with the Act of Self-Determination in West Irian (Indonesian West New Guinea), 1968–1969," by John Saltford

"The Unreal War: The Indonesian Revolution through the Eyes of Dutch Novelists and Reporters," by Tessel Pollmann

"Javanese *Wayang Kulit* in the Times of Comedy: Clown Scenes, Innovation, and the Performance's Being in the Present World. Part Two," by Jan Mrázek

"Indonesia Statistik: Surat buat Para Pembaca," by Benedict R. O'G. Anderson

INDONESIA 70 (OCTOBER 2000) ARTICLES

"Petrus Dadi Ratu," by Benedict R. O'G. Anderson

"Bridges of Hope: Senior Citizens' Memories," by Rudolf Mrázek

"From *Tong-Tong* to *Tempo Doeloe*: Eurasian Memory Work and the Bracketing of Dutch Colonial History, 1957–1961," by Andrew Goss

"More Money, More Autonomy?: Women and Credit in a Javanese Urban Community," by Hotze Long

"Zaman Belanda': Song and the Shattering of Speech in Aru, Eastern Indonesia," by Patricia Spyer

"What the Numbers Tell Us about the Decline of the Opium Regime," by Siddharth Chandra

"Currency and Fingerprints: Authentic Reproductions and Political Communication in Indonesia's 'Reform Era,'" by Karen Strassler

"Update on the Indonesian Military: February 1, 1999–September 1, 2000," by the editors

THE EINAUDI CENTER FOR INTERNATIONAL STUDIES RESEARCH TRAVEL GRANT RECIPIENTS 2000-2001

Tracy Barrett, Ph.D. student in history Vietnam and China
 Jennifer Foley, Ph.D. candidate in art history France
 Nina Hein, Ph.D. candidate in anthropology Vietnam
 Amanda Rath, Ph.D. student in art history Indonesia
 Allison Truitt, Ph.D. student in anthropology Vietnam
 Wynn Wilcox, Ph.D. student in history France and Vietnam
 Erik L. Harms, Ph.D. candidate in anthropology Vietnam
 Kevin S. Strompf, Ph.D. candidate in government Indonesia

2000-2001 FULBRIGHT AWARD

Jennifer Lee Foley (Vietnam). "Beautiful Offerings, Living Rituals: Performance Imagery in Champa and Angkor."

CORNELL UNIVERSITY MASTERS THESES ON SOUTHEAST ASIA

AUGUST 23, 1999

Aldridge, Edith Catherine (linguistics).
 Baharom, Saiful Bahari Bin (Asian studies: S.E. Asia). "The Main and Second Boards of the Kuala Lumpur Stock Exchange: Initial Price Premium and Long-Term Performance."
 Kohno, Ayako (city & regional planning). "(MRP) Foreign Direct Investment of Myanmar: An Analysis of Economic Growth and Transition in Comparative Advantage."
 Nguyen, Thanh Thuy Thi (Asian studies: S.E. Asia). "Thai-U.S. Alliance and the Vietnam War."
 Pham, Vu Hong (history).

JANUARY 19, 2000

Chigas, George (Asian studies). "A Draft Translation of the Story of Turn Teav by Preah Botumthera Som."
 Jyringi, Nicole Marie (Asian studies). "The Mail Order Bride as Veiled Resistance: An Exploration Into the Experiences of Women Involved in the International Matchmaking Industry."
 Thomas, Megan C. (government).

MAY 28, 2000

Dror, Olga (history).
 Jackson, John R. B. (education). "Participation in Civil Society in Three Upland Communities in Cebu Province, Philippines."
 Larsen, Shannon M. (city & regional planning). "Water Quality as a Determinant of U.S. Metropolitan Output."
 Lim, Susan (city & regional planning). "Social Safety Net in Indonesia: Response to Urban Food Supply in the 1997 Economic Crisis."
 Steinberg, Naomi Heidi (Asian studies). "Connecting Organized Labor's Past with Contemporary Unionism in Asian American Communities: Where Does This Leave Vietnamese Americans?"

Wimonsate, Wipas (city & regional planning). "Planning the Tarranakosin Area for Both Tourists and Residents."

AUGUST 21, 2000

Cedeno, Audrey Hope (Asian studies). "Multilateralism and the Making of U.S.-Vietnam Foreign Policy, 1978-1991."
 Chandra, Elizabeth (Asian studies). "Violent Transformation: Deconstructing Gender in Representations of a 1916 Murder Case in the Dutch East Indies."
 Truitt, Allison Jean (Asian studies). "Changing the Terms of Address: Women's Writing and the Crisis of Vietnamese Literature."
 Chaturawong, Chotima (history of art & archaeology).
 Foley, Jennifer Lee (history of art & archaeology).
 Wilcox, Wynn William (history).

CORNELL UNIVERSITY DOCTORAL DISSERTATIONS ON SOUTHEAST ASIA

AUGUST 23, 1999

Acebedo, Venancio Agcaoili (natural resources). "Participatory Analysis of Plant Resource Management on Bohol, Philippines."
 Bhaopichitr, Kirida (economics). "Essays on Exchange Rate Exposure, Interest Rate Exposure, and the Economic Crisis in Thailand."
 Fisher, Lawrence Alan (natural resources). "Beyond the Beruqaq: Conflict, Policy, and Decision-Making in Forest and Conservation Management in Nusa Tenggara, Indonesia."

JANUARY 19, 2000

Daimon, Takeshi (regional science). "Essays on the Spatial Economics of Growth and Poverty: Theory and Policies for Southeast Asia."
 Raymundo, Laurie Jeanne (ecology & evolutionary biology). "Coral Reef Rehabilitation in the Philippines: The Role of Biotic Interactions in Coral Reestablishment."

MAY 28, 2000

Hadler, Jeffrey Alan (history). "Places Like Home: Islam, Matriliney, and the History of Family in Minangkabau."
 Moon, Suzanne Marie (science & technology). "Constructing 'Native Development': Technological Change and the Politics of Colonization in the Netherlands East Indies, 1905-1930."

AUGUST 21, 2000

Sobieszczyk, Teresa (development sociology). "Pathways Abroad: Gender and International Labor Migration Institutions in Northern Thailand."

SEAP Outreach

The Cornell University Southeast Asia Program, East Asia Program, and South Asia Program with the Mario Einaudi Center for International Studies announce the 2001 Annual Meeting of the New York State Conference on Asian Studies, "Knowing Asia," will be held at Cornell University, Ithaca, New York, October 25-27, 2001

Contact:

Keith Taylor

Cornell University

Department of Asian Studies

380 Rockefeller Hall

Ithaca, NY 14853-2502

E-mail: kwt3@cornell.edu

Phone: 607 255-3237

Fax: 607 255-1345

Web site: www.einaudi.cornell.edu/eastasia/events.html

Proposals for papers/panels may be submitted no later than May 1, 2001.

This being a conference of people in the profession of "knowing Asia," we encourage papers that explicitly address methodologies used to analyze and present knowledge about Asia. Employing a different sense of "knowing," we also invite papers that address global issues depicted in materials and experience that demonstrate Asian perspectives on the world. This knowing can be contextualized in terms of research and scholarly work, of pedagogy and the practice of teaching, of the application of academic knowledge to current issues and public affairs, or how the Internet has affected the way knowledge from and about Asia circulates and is formulated.

The conference will explore the following subthemes: language and linguistics; literature; government and politics; state religion and ideology; popular religion; business and trade; diplomacy and warfare; urban and rural societies; upland and lowland societies; gender; popular culture; and historical writings and formulations of the past.

NYCAS TEACHER TRAINING WORKSHOP

Thursday, October 25

4:00-9:00 p. m.

"Knowing Asia through Cinema"

For more information contact Penny Dietrich at

607 275-9452; e-mail, pn12@cornell.edu.

FACULTY ASSOCIATES IN RESEARCH

The Cornell Southeast Asia Program Faculty Associates in Research program is designed to promote closer relationships between SEAP and other university faculty and independent scholars from New York State and the contiguous region who have teaching and research interests in Southeast Asia.

SEAP WELCOMES THE FOLLOWING FACULTY ASSOCIATES:

Christophe Bjork, Assistant Professor, Department of Education, Colgate University

David Kummer, Assistant Professor of Geography and Economics, Westchester Community College

Jeremy Shiffman, Assistant Professor, Department of Public Administration, Maxwell School of Citizenship and Public Affairs, Syracuse University

Thomas Gibson, Associate Professor, Department of Anthropology, University of Rochester

Kenneth J. Hermann Jr., Associate Professor, Department of Social Work, State University of New York College at Brockport

Maryanne Felter, Associate Professor, Department of English, Cayuga Community College

Laura Sidorowicz, Professor, Social Psychology, Nassau Community College

Daniel Schultz, Professor, Social Sciences, Cayuga Community College

Peter Bell, Associate Professor, Political Economy, SUNY-Purchase

Brian Percival, Lecturer, Architectural History, Queens College (CUNY)

Martin Murray, Professor, Sociology, Binghamton University (SUNY)

Robert Brigham, Associate Professor, History, Vassar College

Douglas Raybeck, Professor, Anthropology, Hamilton College

Charles D. Collins, Professor, Fine Arts, Rochester Institute of Technology

New SEAP Courses

SEAP Courses 2000–2001

Anthropology 480/680 Anthropology & Globalization. 4 credits T Th 1:25–2:40. Andrew Willford.

The course is an economic and political history of Asia since the 18th century. It focuses on trade developments, colonialism, nationalism, Pacific War, Cold War in Asia and contemporary Asia. Coverage includes East and Southeast Asia.

Asian Studies 676 Reading Seminar on Thai Political Novels. 4 credits. Thak Chaloemtiarana.

Novels provide alternate avenues to contest scholarly historical narratives. The wider relationship of popular novels ensure that they help formulate society's views of the past. Seminar participants will read closely several important Thai novels to compare and contrast points of view and to assess their influence on the course of Thai political development.

History 451 Crime and Diaspora in Southeast Asian History, 1740–1950. 4 credits. T 10:10–12:05. Eric Tagliacozzo.

During the last two centuries, the mass movement of human beings in Southeast Asia has increased to an unparalleled scale. This course examines the diasporas of various Asian peoples in this time frame, and asks how these movements have intersected with notions (and actions) of "criminality" in the region. Historical sources, period literature, and anthropological writings are used to analyze the growth of migration, smuggling syndicates, and "illicit" behavior in Southeast Asia. Open to students with an interest in Southeast Asian history and the region's links to the wider Asian orbit.

History 284 Southeast Asia in the World System: Capitalism and Incorporation, 1500–Present. 4 credits. Tue Thu 10:10–11:25. Eric Tagliacozzo.

This course examines the history of Southeast Asia in conjunction with what theorists have called the emerging "World System." The expanding reach of capitalism is traced through the region's Early Modern "Age of Commerce"; through the age of great European merchant companies; through the coercive capitalism of the imperial age; and into our own times. Throughout, attention is paid to similar (or dissimilar) trends in the rest of global history, spanning Europe, Africa, the Middle East, and the Americas. Open to students with an interest in Southeast Asian history and the shaping forces of capitalism on the modern world.

ANTHROPOLOGY

ANTHR 217 Nationalism and Revivalism. 4 credits. A. Willford.

This course explores the growing phenomenon of religious and ethnic nationalism within modern nation-states. While state-sponsored nationalism attempts to harness ethnic sentiments and thereby legitimize political and economic formations, religious and ethnic revivalism can present alternative models of modernity and group identity, often defined in opposition to state-sponsored ideologies and policies. We begin the course by considering theories of nationalism and ethnicity. Next we look at ways in which ethnic ideologies are utilized within nationalist myths and examine their sometime violent and marginalizing impact upon minority populations. How minorities resist state ideologies will be of concern. Then we examine the rise of religious nationalism and "fundamentalism," noting their sometimes conflicting agendas and ideologies. We conclude by considering the impact that migration, travel, and media technologies have on the production of diasporic identities and ethnic movements. In doing so, we assess the theoretical and methodological implication of an anthropological perspective to the study of nationalism and revivalism.

ANTHR 275 (also BIO 275) Human Biology and Evolution*. 3 credits. Kennedy.

Biology of *Homo sapiens* through an examination of human evolution, biological diversity, and modes of adaptation; Southeast Asia.

ANTHR 316 Power, Society, and Culture in Southeast Asia. 4 credits. A. Willford.

Southeast Asia is a region where anthropologists have paid great attention to the symbolic within cultural and social processes. While this intellectual orientation has produced contextually rich accounts of cultural uniqueness, there has been a tendency within "interpretive" ethnographies to downplay the role of power and domination within culture and society. This course aims to utilize the traditional strengths of symbolic anthropology by examining the roles of ritual, art, religion, and "traditional" values within contemporary Southeast Asian societies. In doing so, however, we will examine how these practices and ideas can also shed light on the effects of colonialism, war, and nationalism throughout the region. In addition to providing a broad and comparative

ethnographic survey of Southeast Asia, this course also investigates how culturally specific forms of power and domination are reflected in national politics, and in local and regional responses to the economic and cultural forces of globalization

ANTHR 480 (also ANTHR 680) Anthropology and Globalization. 4 credits. A. Willford.

This course examines anthropological perspectives on globalization and assesses the cultural, political, and social implications of contemporary global processes. In exploring the factors contributing to the diasporic consciousness, the intensity and variety of transnational flows of culture, commodities, corporations, and people are considered in order to assess challenges these processes pose to the modern nation-state. Has culture been liberated from the control of the nation-state through the emergence of new cultural networks created by immigration, electronic media, tourism, and multinational corporations and organizations? Or has the acceleration of global processes within the modern world system created new tools of domination within an increasingly stratified global economy? This course addresses these and related questions utilizing anthropological theories as well as ethnographic studies focusing on globalization, ethnicity, diaspora, and nationalism.

ANTHR 635 Southeast Asia: Readings in Special Problems. 4 credits. Staff.

Independent reading course in which topics are selected in consultation with a supervising faculty member.

ANTHR 680 (also ANTHR 480) Anthropology and Globalization. 4 credits. A. Willford.

For description, see ANTHR 480.

AGRICULTURAL, RESOURCE, AND MANAGERIAL ECONOMICS

AEM 464 (also ECON 464) *Economics of Agricultural Development. 3 credits. R. Christy.

This course is designed to provide an understanding of the economics of the agricultural sector in low-income countries. Among the areas covered are the nature of development and technical change, welfare and income distribution, land reform, food and nutrition policy, food security and food aid, competition with more developed countries and international markets, the effect of U.S. policy on agricultural development, and the role of international institutions.

* denotes courses with 25 percent Southeast Asia content taught by SEAP Affiliated Faculty

ART HISTORY

ART H 395 (also AS 394) The House and the World: Architecture of Asia. 4 credits. K. McGowan.

In many Asian societies, houses are regarded as having a life force or a vitality of their own. This course will examine the role in Asia of the house as a living organism, a symbol of the cosmos encapsulated. Houses also function in many societies as storehouses for material and immaterial wealth; artifacts such as textiles, jewelry, sculptures, and masks function within the house as ancestral heirlooms, conveying their own currents of life force, blending their power with the vitality of the house. This accumulation of energy can be conferred on the inhabitants, or it may exist as a quiet reservoir of power distinct from its occupants. The architectural traditions of India, Vietnam, Thailand, Indonesia, and the Philippines will be examined. By studying the inhabited spaces of others, their technologies of construction, and their applied symbologies, students will gain powerful tools for examining the visual skills and sensibilities of other cultures. "The House and the World" will serve as the metaphor for these discoveries.

ART H 490 (also AS 491) Art and Collecting—East and West. 4 credits. K. McGowan.

Examines the social life of things, focusing on "collection" as an organizing metaphor for cross-cultural explanation.

ASIAN STUDIES

ASIAN 191 (also HIST 191) Introduction to Modern Asian History. 4 credits. S. Cochran and T. Loos.

This course offers an economic and political history of Asia since the 18th century. It focuses on trade developments, colonialism, nationalism, the Pacific War, the Cold War in Asia, and contemporary Asia. Coverage includes East and Southeast Asia.

ASIAN 206 (also HIST 207) The Occidental Tourist: Travel Writing and Orientalism in Southeast Asia. 4 credits. T. Loos.

For description, see HIST 207.

ASIAN 208 Introduction to Southeast Asia. 3 credits. T. Chaloeintiarana.

This course is for anyone interested in studying the most diverse part of Asia. It defines Southeast Asia both as the nation-states that have emerged since 1945 (Brunei, Burma, Cambodia, Indonesia, Laos, Malaysia, Philippines, Singapore, Thailand, and Viet Nam) and a larger cultural world extending from southern China to Madagascar and Polynesia. Students will find a serious, organized introduction to a variety of disciplinary and topical approaches to this region, including: geography, linguistics, history, religion and ideology, anthropology, the marriage and family systems, music, literacy and literature, art and architecture, agriculture, industrialization and urbanization, politics and government, warfare and diplomacy, ecological

and human degradation, and business and marketing. The course aims to teach basic information as well as different ways of interpreting that information.

ASIAN 394 (also ART H 395) The House and the World: Architecture of Asia. 4 credits. K. McGowan.

For description, see ART H 395.

ASIAN 396 (also HIST 396) Southeast Asian History from the Eighteenth Century. 4 credits. T. Loos and E. Tagliacozzo.

For description, see HIST 396.

ASIAN 401 Asian Studies Honors Course 4 credits. Staff.

For undergraduate Asian Studies majors in the honors program to work with their advisors on their honors thesis project.

ASIAN 402 Senior Honors Essay. 4 credits. Staff.

For undergraduate Asian Studies majors in the honors program to work with their advisors on their honors thesis project.

ASIAN 403 Asian Studies, Supervised Readings. 4 credits. Staff.

Tailored to students' needs.

ASIAN 404 Asian Studies, Supervised Readings. 4 credits. Staff.

Tailored to students' needs.

ASIAN 482 Gender and Sexuality in Southeast Asian History. 4 credits. T. Loos.

The central subject matter of this course is Southeast Asia. All the readings will be about Southeast Asian state formation and its relationship to the institution of family, and the construction of gender, ethnicity, and sexuality at an individual level. The course will focus in part on moral codes in Buddhism and Islam to understand how they were incorporated into the modern colonial regimes' legal codes.

ASIAN 491 (also ART H 490) Art and Collecting: East & West. 4 credits. K. McGowan.

For description, see ART H 490.

ASIAN 602 Southeast Asia Seminar: Thailand. 4 credits. Mead.

This interdisciplinary seminar will explore a broad range of topics in Cambodian history, politics, and culture. Among other topics, this course explores state and society in pre-colonial Cambodia, art and religion at Angkor, the impact and style of French colonialism, the nature, construction and scope of nationalism, the Khmer Rouge period, and Cambodia's re-entry into a wider world.

ASIAN 607 (also GOVT 653) The Plural Society Revisited. 4 credits. B. Anderson.

John Furnivall's plural society concept, invented forty years ago, posited colonial society as one in which race and ethnicity, class, occupation, and residence were distributed more or less isomorphically. The seminar will review the utility of the concept in light of subsequent research on colonial Asia, and its applicability

to developments since independence. It will also consider the relevance of the concept to (uncolonized) modern Thailand. The core problematic issue will be the relationship between classification (naming) and power.

ASIAN 613 Southeast Asian Bibliography and Methodology. 1 credit. A. Riedy.

This course is designed to instruct students in methods of identifying and locating resources for the study of Southeast Asia. Emphasis will be on the practical aspects of using various types of bibliographical tools to identify primary as well as secondary sources in Southeast Asian and European languages. Electronic databases and online services as well as traditional printed resources will be covered. Relevant arcana of library science will be explained as necessary. This course is required of honors students and Master of Arts candidates. No foreign language competence is required but a reading knowledge of at least one Southeast Asian language or other Asian language (especially Chinese or Japanese) and a major European language (especially French, Spanish, or Dutch) is highly desirable.

ASIAN 676 Southeast Asia Research Training Seminar: Thai Political Novels. 4 credits. T. Chaloeintiarana.

Novels provide alternate avenues to contest scholarly historical narratives. The wider relationship of popular novels ensures that they help formulate society's views of the past. Seminar participants will read closely several important Thai novels to compare and contrast points of view and assess their influence on the course of Thai political development.

ASIAN 703 Directed Research. 4 credits. Staff.

Individual graduate-level study program; content depends on persons involved.

ASIAN 704 Directed Research. 4 credits. Staff.

Individual graduate-level study program; content depends on persons involved.

ASIAN 899 Masters Thesis Research. 1-4 credits. Staff.

ASIAN 999 Doctoral Dissertation Research 1-4 credits. Staff.

CITY AND REGIONAL PLANNING

CRP 679.a (also NBA 581) Contemporary Development of Southeast Asian Economies. 3 credits. I. Azis.

This course will analyze the patterns and processes of Southeast Asian economic development during the past three decades.

CRP 732 Methods of Regional Science and Planning III. 3 credits. I. Azis.

The policy and planning issues to be discussed cover a wide range of topics that include growth, welfare distribution, environment, and structural reform. The particular methods to be discussed are economy-wide in nature, extensively used in economic analysis, regional science, and planning. But the emphasis in this class will be on the applications of these methods in actual development and planning issues in a number of

developing countries (or regions), including Asia, Latin America, and Africa.

COMMUNICATION

COM 685 (also EDU 685, INTAG 685) *Training and Development/Theory and Practice. 4 credits. Colle and Deshler.

Research methods for development of human resources in small-farm agriculture, rural health and nutrition, literacy and nonformal education, and general community development.

ECONOMICS

ECON 464 (also AEM 464) Economics of Agricultural Development. 3 credits. Christy.

For description, see AEM 464.

EDUCATION

EDU 685 (also COMM 685) *Training and Development/Theory and Practice. 4 credits. Colle and Deshler.

For description, see COMM 685.

FOOD SCIENCE

FOOD 447 *International Post-harvest Food Systems. 2–3 credits. Bourne.

Explains the problems of post-harvest food losses and methods available to reduce the losses.

GOVERNMENT

GOVT 653 (also ASIAN 607) The Plural Society Revisited. 4 credits. B. Anderson.

For description, see ASIAN 607.

HISTORY

HIST 190 Intro. to Asian Civilizations. 4 credits. J. Piggott and D. Wyatt.

An introduction to the distinctive cultures of China, India, Japan, and Southeast Asia that features an intensive examination of selected topics and periods of particular significance in the history of each.

HIST 191 Intro. to Modern Asian History. 4 credits. T. Loos and S. Cochran.

For description, see ASIAN 191.

HIST 207 (also ASIAN 206, HIST 507) The Occidental Tourist. 4 credits. T. Loos.

Students read travel literature about Southeast Asia in the nineteenth and early twentieth centuries and travel accounts written by Southeast Asians living abroad. The seminar emphasizes themes of race, Orientalism, transculturation, and authenticity. We critically assess the transformative potential of the Internet on (virtual) tourism. Graduate stu-

dents should register for HIST 507 and are expected to participate in the HIST 207 seminar. Preference will be given to students with Internet experience.

HIST 284 Southeast Asia in the World System: Capitalism and Incorporation, 1500–Present. 4 credits. E. Tagliacozzo.

This course examines the history of Southeast Asia in conjunction with what theorists have called the emerging "World System." The expanding reach of capitalism is traced through the region's early modern "Age of Commerce"; through the age of great European merchant companies; through the coercive capitalism of the imperial age; and into our own times. Throughout, attention is paid to similar (or dissimilar) trends in the rest of global history, spanning Europe, Africa, and the Middle East, and the Americas. Open to students with an interest in Southeast Asian history, as well as the shaping forces of capitalism on the Modern World.

HIST 396 (also ASIAN 396, HIST 696) Southeast Asian History from the 18th Century. 4 credits. T. Loos and E. Tagliacozzo.

Surveys the modern history of Southeast Asia with special attention to colonialism, the Chinese diaspora, and sociocultural institutions. Considers global transformations that brought "the West" into people's lives in Southeast Asia. Focuses on the development of the modern nation-state, but also questions the narrative by incorporating groups that are typically excluded. Assigns primary texts in translation.

HIST 448 Peddlers, Pirates and Prostitutes: Subaltern Histories of Southeast Asia, 1800–1900. 4 credits. E. Tagliacozzo.

This course will examine Southeast Asian history "from below" over the course of a single century, 1800–1900. Laboring histories, the history of piracy and prostitution, and the pasts of people usually considered "marginal" to the state will all be under consideration. How do we look for clues to these peoples' lives? Were there similarities in experience across disparate geographies? What did it mean to be an outlaw, "deviant," or poor in colonial Southeast Asia? This course attempts to answer some of these questions.

HIST 451 Crime and Diaspora in Southeast Asian History 1740–1950. 4 credits. E. Tagliacozzo.

During the last two centuries, the mass movement of human beings in Southeast Asia has increased to an unparalleled scale. This course examines the diasporas of various Asian peoples in this time frame, and asks how these movements have intersected with notions (and actions) of "criminality" in the region. Historical sources, period literature, and anthropological writings are used to analyze the growth of migration, smuggling syndicates, and "illicit" behavior in Southeast Asia. Open to students with an interest in Southeast Asian history and the region's links to the wider Asian orbit.

HIST 480 (also ASIAN 480) Gender & Sexuality in Southeast Asian History. 4 credits. T. Loos.

For description, see ASIAN 480.

HIST 507 (also ASIAN 206) Graduate Seminar: The Occidental Tourist. 4 credits. T. Loos.

For description, see ASIAN 206.

HIST 696 (also HIST 396) Modern Southeast Asia: Graduate Proseminar. 4 credits. T. Loos and E. Tagliacozzo.

For description, see HIST 396.

HIST 703 Supervised Reading. 4 credits. Staff. Limited to graduate students. Prerequisite: permission of instructor.

HIST 704 Supervised Reading. 4 credits. Staff. Limited to graduate students. Prerequisite: permission of instructor.

HIST 796 Seminar in Southeast Asian History. 4 credits. D. Wyatt. Graduate seminar.

Research in Southeast Asian history.

INTERNATIONAL AGRICULTURAL DEVELOPMENT

INTAG 300 *Perspectives on International Agriculture and Rural Development. 2 credits. Everett.

General approach to issues including technology application, gender issues, problem solving, and financial issues (World Bank).

INTAG 403 *Traditional Agriculture in Developing Countries. 1 credit. Thurston.

Traditional systems of agriculture used in underdeveloped countries.

INTAG 685 (also COMM 685) *Training and Development/Theory and Practice. 4 credits. Colle and Deshler.

For description, see COMM 685.

INTAG 703 *Seminar for Special Projects/ Agricultural and Rural Development. 1 credit. Blake.

Low-income agricultural and rural development.

LINGUISTICS

LING 701 (also: LING 702) Directed Research. 1–4 credits. Staff.

Special problems in the languages and linguistic of Southeast Asia.

LING 702 Directed Research. 1–4 credits. Staff.

For description, see LING 701.

LING 300 Field Methods. 4 credits. A. Cohn and J. Wolff.

Elicitation, recording, and analysis of data from native speakers of non-Western languages not generally known to students.

MANAGEMENT

NBA 543 Financial Markets and Institutions. 3 credits. W. Bailey.

This course develops a framework for discussing financial intermediation. It analyzes the sources, uses, and pricing of funds in the economy and the various roles of banks and other financial intermediaries.

NBA 554 International Finance. 3 credits. W. Bailey.

This course applies principles of finance to the international setting.

NBA 581 (also CRP 679.a) Contemporary Development of Southeast Asian Economies. 3 credits. I. Azis.

For description, see CRP 679.a.

MUSIC

MUSIC 245 Gamelan in Indonesian History and Cultures. 3 credits. M. Hatch.

An introduction to Indonesia through its art. Elementary techniques of performance on the Javanese gamelan; a general introduction to Indonesian history and cultures, and the sociocultural context for the arts there.

MUSIC 445 Cornell Gamelan Ensemble. 1 credit. M. Hatch.

Advanced performance on the Javanese gamelan; tape recordings provided.

MUSIC 446 Cornell Gamelan Ensemble. 1 credit. M. Hatch.

For description, see MUSIC 445.

NATURAL RESOURCES

NTRES 618 *Critical Issues in Conservation and Sustainable Development. 3 credits. Schelhas.

Uses lectures and case studies to broaden students' awareness of the complexity of environment and development issues, with an emphasis on lesser developed countries.

NUTRITIONAL SCIENCE

NS 306 *Nutrition Problems of Developing Nations. 3 credits. Habicht and Latham.

Nutrition problems, causes of hunger/malnutrition; examines functional consequences of these problems and programs that could address these problems.

NS 680 *International Nutrition Problems, Policy, and Programs. 3 credits. Latham.

Major forms of malnutrition related to poverty, and their underlying causes.

NS 698 *International Nutrition Seminar. 0 credits. Haas and Habicht.

Speakers cover topics ranging from nutritional problems, policy, and programs in the non-industrialized countries.

RURAL SOCIOLOGY

R SOC 205 *International Development. 3 credits. McMichael.

Development strategies of Southeast Asian states and social movements in the region.

SOCIOLOGY

SOC 206 (also R SOC 205, WOMNS 205) *International Development. 3 credits. P. McMichael.

Development strategies of Southeast Asian states and social movements in the region.

WOMEN'S STUDIES

WOMNS 480 (also ASIAN 482) Gender and Sexuality in Southeast Asian History. 4 credits. T. Loos.

For description, see ASIAN 482.

LANGUAGES

BURMESE

BURM 300 Directed Studies. 1–4 credits. S. Tun

BURM 301 Advanced Burmese. 3 credits. S. Tun

BURM 302 Advanced Burmese. 3 credits. S. Tun

BURM 303 Advanced Burmese II. 3 credits. S. Tun

BURM 304 Advanced Burmese II. 3 credits. S. Tun

BURM 401 Directed Individual Study. 4 credits. S. Tun

BURM 402 Directed Individual Study. 4 credits. S. Tun

INDONESIAN

INDO 121 Elementary Indonesian. 4 credits. J. Wolff

INDO 122 Elementary Indonesian. 4 credits. J. Wolff

INDO 300 Directed Studies. 4 credits. J. Wolff

INDO 305 Directed Individual Study. 4 credits. J. Wolff

INDO 306 Directed Individual Study. 4 credits. J. Wolff and Staff

KHMER

KHMER 201 Intermediate Reading. 3 credits. S. Son.

KHMER 202 Intermediate Reading. 3 credits. S. Son.

THAI

THAI 101 Elementary Thai. 6 credits. N. Jagacinski.

THAI 102 Elementary Thai. 6 credits. N. Jagacinski.

THAI 201 Intermediate Thai Reading. 3 credits. N. Jagacinski.

THAI 202 Intermediate Thai Reading. 3 credits. N. Jagacinski.

THAI 203 Intermediate Composition and Conversation. 3 credits. N. Jagacinski.

THAI 204 Intermediate Composition and Conversation. 3 credits. N. Jagacinski.

THAI 300 Directed Studies. 1–4 credits. N. Jagacinski.

THAI 301 Advanced Thai. 4 credits. N. Jagacinski.

THAI 302 Advanced Thai. 4 credits. N. Jagacinski.

THAI 303 Thai Literature. 4 credits. N. Jagacinski.

THAI 304 Thai Literature. 4 credits. N. Jagacinski.

THAI 401 Directed Individual Study. 4 credits. N. Jagacinski.

THAI 402 Directed Individual Study. 4 credits. N. Jagacinski.

VIETNAMESE

VIET 101 Elementary Vietnamese. 6 credits. T. Tranviet.

VIET 102 Elementary Vietnamese. 6 credits. T. Tranviet.

VIET 201 Intermediate Reading. 3 credits. T. Tranviet.

VIET 202 Intermediate Reading. 3 credits. T. Tranviet.

VIET 203 Intermediate Vietnamese (Heritage Students). 3 credits. T. Tranviet.

VIET 204 Intermediate Vietnamese (Heritage Students). 3 credits. T. Tranviet.

VIET 223 Introduction to Classical Vietnamese. 3 credits. K. Taylor.

VIET 300 Directed Studies. 1–4 credits. T. Tranviet

VIET 301 Advanced Vietnamese. 3 credits. T. Tranviet

VIET 302 Advanced Vietnamese. 3 credits. T. Tranviet

VIET 401 Vietnamese Literature. 2–4 credits. T. Tranviet.

VIET 402 Vietnamese Literature. 2–4 credits. T. Tranviet.

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New SEAP Faculty



Matthew Fondleur, Cornell University Photography

Andrew Willford joined the Southeast Asia Program as an assistant professor of anthropology in fall 2000. His interests include cultural politics, ethnicity, ritual, globalization, and nationalism in Southeast and South Asia. His Ph.D. degree in anthropology was awarded in December 1998 at University of California at San Diego. His dissertation, "Cage of Freedom: The Politics of Tamil and Hindu Identity in Malaysia and Bangalore, South India," was based on more than three years of fieldwork in Malaysia and South India. Willford's research focused on the politics of ethnicity and the production of diasporic consciousness among minorities within postcolonial states. More specifically, it focused on Tamil and Hindu revivalism and explored the social and cultural production of Tamil identities in Kuala Lumpur and Bangalore. In 1999 he was a Mellon Postdoctoral Fellow at the Society for the Humanities at Cornell University and taught "Nationalism and Revivalism" and "Politics and Religion in Southeast Asia" in the anthropology department. This year he will offer two new courses, titled "Anthropology and Globalization," and "Power, Society, and Culture in Southeast Asia."

SEAP Faculty 2000–2001

Benedict R. O'G. Anderson, Aaron L. Binenkorb Professor, international studies, government, and Asian studies; director of the Cornell Modern Indonesia Project

Iwan Azis, professor, city and regional planning

Warren B. Bailey, associate professor, finance and Asian studies

Randolph Barker, professor emeritus, agricultural economics and Asian studies

Thak Chaloentiarana, director, Cornell University Southeast Asia Program; associate professor, Asian studies

Abigail Cohn, associate professor, linguistics and Asian studies

Paul K. Gellert, assistant professor, rural sociology

Martin F. Hatch, associate professor, music and Asian studies

Ngampit Jagacinski, senior lecturer, Thai

Robert B. Jones Jr., professor emeritus, linguistics and Asian studies

Sarosh Kuruvilla, associate professor, industrial and labor relations and Asian studies

Tamara Lynn Loos, assistant professor, history

Kaja M. McGowan, assistant professor, art history and Asian studies

Stanley J. O'Connor, professor emeritus, art history and Asian studies

Allen J. Riedy, curator, John M. Echols Collection on Southeast Asia; adjunct assistant professor, Asian studies

James T. Siegel, professor, anthropology and Asian studies

Eric Tagliacozzo, assistant professor, history

Keith W. Taylor, professor, Vietnamese cultural studies and Asian studies

Erik Thorbecke, H. E. Babcock Professor of Food Economics and economics

Thuy Tranviet, lecturer, Vietnamese

San San Hnin Tun, senior lecturer, Burmese

Lindy Williams, associate professor, rural sociology and Asian studies

Andrew Willford, assistant professor, anthropology

John U. Wolff, professor, linguistics and Asian studies

Oliver W. Wolters, Goldwin Smith Professor Emeritus, Southeast Asian history

David K. Wyatt, The John Stambaugh Professor of History and Asian studies

Language Teachers

I. Krishna Dharma, teaching assistant, Indonesian

Theresa Savella, teaching assistant, Tagalog

Sopheak Son, teaching assistant, Khmer

SEAP VISITING FELLOWS AND SCHOLARS 2000–2001

Ronald Bayton, Department of Literature and Philippine Languages, De La Salle University, Manila, Philippines (November–December 2000)

Fenella Cannell, Professor of Anthropology, London School of Economics and Political Science, London, United Kingdom (October 1, 2000–September 30, 2001)

Octovianus Mote, Journalist, Kompas Daily Newspaper, Jakarta, Indonesia (September 2000–December 13, 2000; and December 14, 2000–December 13, 2001)

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